

Gay Community News

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Anti-gay Violence — Queens & Iran



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Long Haul Ahead for National Rights Bill

By Neil Miller

WASHINGTON, D.C. — This year's national gay rights bill, banning discrimination on the basis of sexual orientation in employment, housing, and public accommodations, has been introduced into the U.S. House of Representatives. The bill, HR 2074, is co-sponsored by Rep. Henry Waxman (D-Calif) and Rep. Theodore Weiss (D-NY). The House bill has been referred to both the Judiciary and the Education and Labor Committees. Although no bill has been introduced in the Senate as yet, "we anticipate it will be," says Steve Endean of the Gay Rights National Lobby (GRNL), and the bill's chief lobbyist.

In past years, no gay rights bill has been introduced in the Senate and the bills have remained in House committees without receiving hearings, despite the support of last year's 39 congressional co-sponsors. Endean himself is opposed to immediate hearings on the bill. "We are not going to get a hearing soon and I don't want there to be one," he asserts. "There has been no full-time lobbying effort until now. We're

simply not prepared to go into hearings. We haven't documented specific instances of discrimination against gay people. We haven't developed our constituent network sufficiently."

Endean believes that hearings on the bill are still three years away and urges gay people to be prepared for a long haul. "If we move into hearings now, fundamentalists and right-wing groups can generate so much mail that we just couldn't compete with," he emphasizes. "We have to develop our grass roots support. You have to crawl before you can walk. Anyone who believes in a quick effort — even five years — is fooling themselves. It could be as much as 10 to 15 years before we get a bill."

Nevertheless Endean, a Minnesota gay rights lobbyist who has been working full-time for a national bill since September is not discouraged. "I lobbied in Minnesota for six years and we came within two votes of winning," he says. "I'm impressed by prospects for solid, substantial progress. The room for growth is immense. But when I know that we can get 50 to 70 supporters in every congression-



Lobbyist Steve Endean

al district across the country, then it will be an incredible step forward. Maybe that's not titillating, but it's crucial."

Endean anticipates a "slight increase" in the number of congressional co-sponsors of the bill, with three or four new freshmen sponsors. "If we hit 50, we'll really shake up a lot of people," he maintains. Endean expressed doubt about public reports that Brooklyn Rep. Fred Richman, who was arrested last year on charges of solicitation of a sexual act, would lead the opposition to the bill. "I find it hard to believe," he says.

Boston Women March Against Violence

By Jil Clark

BOSTON — Protesting recent acts of violence against women in the Allston/Brighton and Roxbury communities, over two hundred women marched to Take Back the Night in the Brookline/Brighton area on March 1. Proceeding three abreast and lighting their way with candles and flashlights, the women, most of whom are students at Boston College and Boston University, came together to reclaim women's right to walk on the streets at night without fear.

Women from the Boston College Women's Center, Wages Due Lesbians, and the Rape Action Project (RAP), a project of the International Wages for Housework Campaign, organized the march.

"By marching together we express the power of unity . . .," read a pamphlet distributed by the planners of "Women March 1st." "Only through our united effort can we make our community

safer."

Following the march, a rally was held in a small auditorium, whose walls barely managed to contain the powerful energy of the band of women. The RAP presented skits depicting what it views as the everyday rape of women (as waitresses, secretaries, wives) resulting from their economic dependence on men.

At the rally, a petition was circulated which made the following demands:

- 1) Rape in marriage must be recognized and treated as a crime under the law. (Presently, rape in marriage is not unlawful in Massachusetts).
- 2) Financial compensation must be made available to every woman who has been raped, whatever her situation. This compensation must cover the costs to the woman resulting from the rape.
- 3) The common night-walking law must be repealed. Under this law any woman who walks alone at night can be considered soliciting for sex and can be arrested. All women must have the right to walk

the streets for whatever purpose.

- 4) Every woman must have the financial independence she needs in order to leave a situation where she feels in danger of rape. Welfare must be made immediately available to any woman who needs it.

Sue Jerome of the Boston College Women's Center told GCN that the signed petitions will be presented to the Boston City Council and "places like St. Elizabeth's Hospital and the Boston School System." Many Boston schools have instituted self-defense programs for their students and, explained Jerome, RAP lauds this action. However, RAP wants to see schools attempt to make women safer by "changing the societal attitudes (which result in violence against women.)"

To receive copies of the petition or more information, contact the Boston Wages for Housework Committee at Box 94, Brighton, Massachusetts, 02135, or by phone at 782-7685.

Pride Week '79 Ponders Needs of Those 'Left Out'

By Lee Swislow

BOSTON — Work has begun for Lesbian and Gay Pride Week 1979, beginning with a meeting held last week at Harriet Tubman House in Roxbury to find ways in which the June activities could better meet the needs of working class gays and racial minorities. The meeting was an outgrowth of an initial planning meeting, where a commitment was made to find a way to include a wider range of lesbians and gay men in the planning process.

Charlie Shively, who has worked on Lesbian and Gay Pride activities since 1971, talked briefly of Boston's past events. There have been many changes since 1970, said Shively, when the march's theme was "Love is all you need." Mainly through workshops, there have been discussions of class and race during previous Lesbian and Gay Pride weeks. In 1976, there was

also a dance for Third World lesbians and gay men and their friends. Last year the workshop on racism generated demands that were presented to the Community Forum at Faneuil Hall. These included a demand for regular coverage of cases of racial discrimination in GCN and an end to the persecution of Black and Third World lesbians and gay men.

However, even these workshops have occurred only sporadically over the years, and many people at the meeting felt Pride Week was still too oriented to white, middle-class men, despite increasing participation of lesbians.

Early in the meeting people described why they had come. Some were new in Boston and wanted a place to work actively in the gay community. Several people had worked on previous Lesbian and Gay Pride demonstrations and were encouraged by what they saw

as a growing trend to reach out to other groups within the community. Many talked of their desire to work in a sexually and racially mixed group both to increase their own consciousness and to promote increased unity in the lesbian and gay community.

People also talked of the connections between the struggles of women and working class, black and Third World people and the struggles of sexual minorities. "As a white, working class lesbian, my struggle is not the same as a Black lesbian or a Puerto Rican lesbian, but it is similar. We share a common economic oppression; we are the underdogs in society," said Ginny Renehan.

The group agreed that there was an urgent need for more effective outreach. The March 6 meeting was predominantly white and predominantly male (many women working on Pride Week were at

Gay Demonstrators Attacked in Queens

By Harold Pickett

NEW YORK CITY — Dozens of anti-gay teenagers hurled eggs, glass, and fruit, as well as curses and other verbal assaults at some 50 members of the Coalition for Lesbian and Gay Rights (CLGR) on Saturday, March 3 at a CLGR demonstration in Woodside, Queens.

The demonstration was co-sponsored by the Gay Community Center (GCC) of Hunter College, whose member groups, Lesbians Rising and Gay Men's Alliance, are also members of the coalition.

The action was called as CLGR's second "Bigot of the Month" demonstration and was held to "dishonor" Queens City Councilman Thomas J. Manton. Manton was selected because of his vote in the city council against the proposed gay rights bill. He is described as "one of the city's biggest foes of gay rights." A leaflet prepared for the demonstration quoted Manton as saying during the hearings on the gay rights bill that "there are no lesbians or gay men in my district." The leaflet continued, "We are here to tell you this is not true." Manton's office, at 60-14 Roosevelt Avenue at 61st Street in Woodside, appeared closed and locked up during the demonstration.

Police barricades were set up and three police were on the scene when activists arrived at 1 pm. Later, the number of police increased to "about eight or ten."

The first small group of hecklers assembled about 15 minutes after demonstrators arrived. They were joined later by "dozens of others," some of whom carried anti-gay signs and baseball bats. Some of the demonstrators felt that shop-owners in the area who reportedly "didn't seem surprised by our presence," provided the counter-demonstrators with materials for their signs and encouraged the harassment.

The gay demonstrators chanted "straights hide behind their vicious kids" and carried signs "We are everywhere — even in Queens," while teenagers yelled "Get out of our neighborhood" and "Castrate Gay Men."

Many of the teenagers, while throwing objects at the gay demonstrators, were also drinking beer

and wine in the streets. "There was a lot of drinking, even by 12, 13, and 14 year-old kids and the police did nothing about it," one of the activists asserted. One gay person was reportedly hit by glass, but wasn't seriously injured. Police made no attempts to stop the teenagers from drinking in public or from throwing eggs and other objects at the activists.

However, it was reported that one uniformed police officer took numerous photographs of the demonstrators.

Joyce Hunter, a member of Lesbians Rising and GCC, said, "In all the years I've been demonstrating, I've never encountered anything as vicious as this." The situation was explosive and "anything could have set it off. It was really dangerous," Hunter said.

She continued, "The idea of selective law enforcement is especially upsetting. The cops didn't do a thing. While the kids have a right to assemble, they don't have the right to throw rocks and apples. But we aren't going to give up."

Hunter said the activists "didn't expect a nice crowd, but we didn't expect the violence either. The police encouraged their behavior, but at all times we kept our cool."

After the one and a half hour demonstration, activists were unable to leave the area unprotected. Police cars had to escort the gays to the two cars and van that were parked some distance away and also escort others to the subway stop where transit police would be on hand for protection.

Joyce Hunter and Paula Murphy, another member of Lesbians Rising and GCC, walked in a group of six people to a car that was parked about four blocks away from Manton's office. They walked in the middle of the street so as not to be trapped on the sidewalk. Although a police car escorted the group, they were followed by about "three dozen" teenagers who continued to throw eggs and bottles. Some of the teenagers rode bicycles towards the group but swerved just in time to avoid running into them.

At one point, Hunter said, "A cop in the police car waved the six of us over and opened up the car door. When we got there, he slammed it shut, saying we couldn't get in. The kids went wild when they saw this. It was very strange. I can't explain why he did it."

"I can't express how the six of us felt. This was so reminiscent of what went on in the '60's, of what it was like for blacks going into an area and having rocks thrown at them."

"We have to demonstrate in the area again because many of us do live in the district," Hunter said.

Paula Murphy stated that "We can march up and down Christopher Street for a thousand years, but when we can march in Queens, we will have changed the way things are."

Reportedly, a gay bar tried to open in the area a couple of years ago but closed after frequent attacks and beatings of customers.

Hunter reported an irony that only ten and 15 blocks outside of Manton's district, in Jackson Heights, Queens, there is a large gay community and several gay bars.

News Notes

quote of the week

"The right of an individual to live as he or she chooses can become offensive. The gay community is going to have to face this. It's fine for us to live here respecting each other's lifestyles, but that doesn't mean imposing them on others. I don't want San Francisco to set up a backlash."

— Diane Feinstein, Mayor of San Francisco, quoted in the *Ladies' Home Journal*.

hiking and biking

BOSTON — The Chiltern Mountain Club was active this winter organizing several downhill and cross-country trips. The Club plans several trips for the future including hiking trips, and several bike trips in the spring. An early August bike trip to Prince Edward Island is planned. For information call (617)227-6167.

irs chases briggs

FULLERTON, CA — California State Senator John Briggs strongly criticized the actions of two Internal Revenue Service agents who pursued him through city streets and into the Fullerton police station on February 23. Briggs claims he did not know the men were from the IRS until they identified themselves to detectives at the station.

Briggs denied that he is the target of an IRS investigation. He said the agents served him with a summons for information on a "third party" whom he declined to identify.

Briggs was a sponsor of California's Proposition 6 which called for the firing of any public school employee who was gay or who advocated a gay lifestyle. Proposition 6 was defeated in the last California election.

maine gays to meet

PORTLAND, ME — Maine Gay Symposium VI will be held Sat., April 7 at the University of Southern Maine, Portland campus in Payson Smith Hall. Registration is from 9-10 am. Child care will be provided.

The three keynote speakers of the day will be Peter Prizer and Kate McQueen from Maine, and Elaine Noble from Massachusetts. There will be workshops, a crafts show, poetry reading, coffee-house with music, skits, and a dance on Saturday night.

The registration fee is \$2.50. For more information or to pre-register, write to: Debbie Legge, 25 Grant Street, #4, Portland, Maine 04101.

center denied funding

DENVER, CO — Denver Mayor Bill McNichols has turned down a request for public service employment funding of three positions at the Gay Community Center of this city. It is the second time in less than a year that the Mayor has denied funding for the Center.

The Mayor gave his reasons for denying the funding in a letter to the Center. He said, "While some might consider the provision of resources to the gay community and the alleviation of the problems encountered by gay people as an appropriate use of federal funds, I do not." The Mayor also said that the "limited scope" of the Center's services did not qualify for funding.

The Center had applied for \$18,231 to cover salaries for three positions: a full-time public educator to work with the community at large; a full-time person to provide help for gays seeking housing, employment and other essential services; and a part-time secretary.

John Sherwin, a spokesperson for the Center, called the Mayor's decision arbitrary and discriminatory. He suggested the decision may have been raised on advice from political advisors that funding the Center would hurt the Mayor's bid for re-election in May.

british prostitutes

LONDON, ENGLAND — By a 130-50 vote the British House of Commons ratified the first stage of the "Protection of Prostitutes Bill," which would repeal laws that make prostitution a crime. The bill, sponsored by Maureen Colquhoun, would protect prostitutes from police harassment, exploitation and victimization, would abolish imprisonment for soliciting and would get rid of the police description "common prostitute." Colquhoun expressed her concern that the bill may not pass on second reading May 18. She said, "I know my bill has very little chance of becoming law, but I am very glad about the vote [today]."

The campaign by British prostitutes follows similar drives in Spain and France where prostitutes threatened to publically name their better-known clients.

n.s. center opens

BEVERLY, MA — Three men, an attorney, a counselor, and a clinical psychologist have pooled their efforts and energy and formed the North Shore Men's Center. They say they founded the Center to "help men better understand the stressful experience of being male in this society. The Center's purpose is to provide a structure and setting wherein men will have an opportunity to discuss the stresses they encounter, their changing roles, their desires to reach out to others, and their struggles with stereotypes."

The Center will provide a meeting place for men to share ideas and lend support, serve as a clearing-house for information for and about men, and organize programs and groups through which "men will have an opportunity to learn and grow."

Two eight-week workshops will be held in the spring. "Men in Transition" is designed for men who want to discuss life changes they are undergoing. "Men and Relationships" is designed for men who want to explore their quality of their relationships with men and women. The spring programs will be held at the First Baptist Church on Cabot Street in Beverly. For further information, call (617)599-5918 or write: North Shore Men's Center, P.O. Box 334, Beverly, MA 01915.

frats won't discriminate

HANOVER, NH — Phi Tau, a fraternity at Dartmouth College, has agreed not to discriminate on the basis of sexual preference when seeking new members. More than two-thirds of the 43 members of the fraternity voted to add sexual preference to the list of criteria which may not be used in choosing new members. The other criteria are race, religion, national origin and sex.

Phi Tau was one of the first fraternities to break with its national organization in 1956 over racial and religious discrimination policies. In 1972 Phi Tau was the first house to accept women members.

hollywood center needs director

HOLLYWOOD, CA — Dr. Dickson J. Hingson of the Gay Community Services Center has submitted his resignation as executive director as of June 1, 1979. More than 4,000 persons are serviced each month by the Center for health, housing, employment, legal and crisis assistance.

The Center is now in the process of looking for a new director. Candidates must have administrative experience and be capable of handling a staff of 80 persons and a large publicity funded budget.

Applicants may submit resumes to: Rand Schrader, President, Board of Directors, GCSC, P.O. Box 38777, Hollywood, CA 90038.

teenage beatings: 'message made'

BOSTON — Lt. Ralph J. Maglio, suspended for one week last year by Boston Police Commissioner Joseph M. Jordan for nonfeasance in connection with the assault upon three gay teenagers by two District Four patrolmen, will receive his week's pay, as the result of an agreement made last week before the Mass. Civil Service Commission.

Police Department counsel John W. Fieldsteel told Civil Service Hearing Officer Joan Fink that the City of Boston was unable to produce any of the gay youths who positively identified Maglio as being at the police station on the night of the incident. Maglio was not charged with beating the gay youths, unlike Officers Thomas Clifford and John Gilliespie, but was instead charged with neglecting his responsibilities as duty supervisor for allowing the incident to happen. He appealed the one-week suspension to the state board.

But Fieldsteel said that, as a result of Maglio's case, "the message has been made" to the department's superior officers that they are responsible for what goes on in their stations. The case against Officers Clifford and Gilliespie, he said, is proceeding well, and he said he does not expect their three-month suspensions to be overturned.

under the law

SAN FRANCISCO, CA — The March/April edition of the *Hastings Law Journal* will be devoted to the subject of gay rights under the law. The publication, entitled "Sexual Preference and Gender Identity: A Symposium," will consist of seven articles covering a wide range of gay legal issues. The Hastings Gay Law Students have made arrangements with the *Journal* to have extra copies of the edition printed and is making them available to the general public. Personal copies may be purchased by mailing a \$3.00 check to: Hastings Gay Law Students Association, Hastings College of the Law, 198 McAllister Street, San Francisco, CA 94102.

sexism and censorship in classifieds

NEW YORK CITY — The feminist biweekly newspaper, *Majority Report*, has come up with a novel solution to supposed sexism and racism in its classified advertisement pages. Under a new policy, there will be a special \$2 surcharge for a larger number of words which represent what the magazine calls "offensive attitudes." On the list are "butch," "white," "black," "stud," "passive," "bisexual," "slim," "transvestite" and even the word "sincere."

"Since we don't believe in censoring," the newspaper's publisher Nancy Borman told the *Village Voice*, "we decided to make classified advertisers who insist on using these disgusting words pay for their choice of language." As for the word "sincere," Borman says simply, "I'm suspicious when someone says they're sincere."

However, *Majority Report's* new ad policy is more than just political. "There's another reason for hitting people in the heart of their wallets," says Borman. "We need the hard cold cash. *Majority Report* is in a desperate financial crunch, and no one wants to help." Borman sees her publication as vital in current women's struggles. "If women don't wake up and start protecting what they've recently won, they'll see this era of available pregnancy-termination do a disappearing act. *Majority Report* is downright necessary in the struggle to save abortion," she says.

vermont student conference

BURLINGTON, VT — The Gay Student Union of the University of Vermont is planning a regional conference which will focus on issues pertinent to gay students and gay student organizations in New England and New York. The conference will be held on April 27-29 at the University of Vermont in Burlington. The purpose of the conference is to provide an opportunity for gay students to share ideas in furthering the struggle for gay rights. The conference will include keynote addresses, workshops, forums, potluck supper, Sunday brunch, and social events.

Registration fee for the conference will be five dollars which includes admission to all keynote addresses, workshops, etc. Pre-registration is recommended. Checks should be made payable to: Student Association — University of Vermont. For information concerning pre-registration, registration, and housing please write: Gay Student Union, University of Vermont, Billings Student Center, Burlington, VT 05401.

sentence in winthrop murder

BOSTON — Two Lynn men charged with the murder of a Winthrop gay man on Aug. 28, 1978 pleaded guilty last Tuesday in Suffolk Superior Court. Carl Powers, 41, and Stephen Best, 26, both of Union Street, Lynn, were charged in connection with the murder of 23-year old Gilbert Jackson. (See GCN, Sept. 16, 1978)

Powers and Best admitted beating Jackson to death when he refused to surrender his expensive jewelry collection to them. Both suspects were arrested within a week of the incident.

Judge Vincent Brogna sentenced Powers to life imprisonment after he pleaded guilty to second-degree murder. Best pleaded guilty to manslaughter and was sentenced to 18-20 years in state prison.

working out racism

BOSTON — About 200 women attended an afternoon session of workshops on racism at the Harriet Tubman House in the South End on March 4. The workshops were coordinated by the Bessie Smith Memorial Collective, an integrated group which produced the October "Varied Voices of Black Women" concert, as a follow-up to the women's community meeting on racism held on Feb. 18 (See GCN, Vol. 6, #31). In the leaflet announcing the second session, the Collective explained, "Our commitment was to call the first open meeting on racism on Feb. 18, and to coordinate the small group workshops on March 4. We saw ourselves acting as a catalyst for women becoming actively involved in the issue of racism in our community... we encourage other women to organize more workshops, do political work and to continue the dialogue that is just beginning in our community."

The Workshop topics included: Racism and Feminism (for Third World women only); Income Sharing; Working Class Women and Racism; Women in Non-Traditional Jobs Dealing with Racism on the Job; Classism and Racism; and Forming Groups to Deal with Racism and Classism. Some of these workshops gave birth to discussion groups which will continue to meet regularly.

A group of women who attended the meeting volunteered to organize a second day of workshops to take place in the beginning of April.



Michael Thompson

Glad Day Bookstore's Jerry Moldenhauer and friends. (l-r) Moldenhauer, Michael Bailey, Gordon Montador.

'Glad Day': Gay Bookstore

By Tom Reeves

BOSTON — Although Boston has a raft of gay institutions and journals, it has had no successful gay bookstore. Although such bookstores flourish in many other North American cities, the only previous attempt here, Other Voices, lasted little more than a year. Jerry Moldenhauer has come to Boston to change all that. He has opened the Glad Day Liberation Bookstore at 22 Bromfield St. The freshly decorated, bright and airy shop is across the hall from *GCN* on the second floor.

Already Glad Day shelves are full of lesbian and gay male fiction, poetry and essays. Periodicals from *Mouth of the Dragon*, *Straight to Hell*, and the *NAMBLA News* (Man-boy love) to *RFD*, *Christopher Street*, *Second Wave*, and *Lesbian Tide* decorate the front of the store. Much of the stock is still on its way, but Moldenhauer says he can get almost anything that relates to gay literature, history, politics, or sexual issues.

This will be the second Glad Day bookstore. Glad Day Books was founded by Moldenhauer in Toronto in September 1970. Five years later, Glad Day moved to its present location — right on Toronto's main street, Yonge Street. "The store in Canada has about the same space as the one on Bromfield Street, here, and it's on a second floor, but it is more visible and it's in the center of much gay activity," Moldenhauer says the Toronto book shop has been a very successful business enterprise. "It has given me a reasonably good living, it has been able to expand service and stock constantly, and it has made enough money to generate help for gay organizations and needs in Toronto."

Glad Day in Boston is being built on capital from Glad Day Toronto. Jerry believes small businesses must either be sole proprietorships or partnerships, and that collectives (of which he politically ap-

proves) have difficult times making a go of a small business amid mass markets and capitalism. "The other staff work with me, each one in a special relationship and each makes decisions in a certain area. Gordon, for instance, decided on our new signs here (located outside, downstairs, for all to see). But the store is mine, the risks are mine, and the responsibility is mine. I really think a book store needs continuity. People like to come in year after year and see the same person. I can personally direct their reading and their selections. I know where everything is. That is important in choosing books." The other Glad Day staff, all but one of whom have already worked in the Boston store, are Gordon Montador, Michael Bailey, Denny Forbes and Norman Laurila, who is now Toronto Glad Day manager while Moldenhauer lives here and builds Boston Glad Day.

Despite its capitalist structure, Glad Day has a decidedly leftist political orientation. Moldenhauer sees the bookstore itself as a political activity. "In Toronto, the bookstore is sometimes where people come out. It serves as a hotline, a crisis center. It is the most visible presence of gay people in that community. The purpose of the bookstore is to develop the consciousness of the gay community politically and culturally and to help gain an historical and international perspective for the key gay liberation struggles of the day."

Already there have been difficulties for Glad Day. Its original site, off Temple Place, was foreclosed by the city just as the bookstore rented it. Attempts by Boston gay liaison Robin McCormick failed to rescue the spot. Lately, though, customers have been finding their way into the store and Moldenhauer believes he is ready for a formal opening. He has invited the entire gay community for an open house on Friday, March 30 from 1 p.m. to 9 p.m., and Saturday, March 31, from noon to 6:30 p.m.

Man Held in Slaying

MALDEN, MA — A 27-year old Medford man was ordered held without bail last Wednesday in connection with the murder of a Roman Catholic brother on Feb. 6. Judge Maurcie R. Flynn, Jr. found probable cause to refer the case of Gerald Doucette to the Middlesex County Grand Jury.

Doucette is accused of the stabbing death of 43-year old Ronald R. Landry of Warwick, R.I.

The pair are said to have met each other in Boston's Park Square the night before, and went to the Embassy Motor Lodge in Malden, where Landry went with the intent of having sex. Doucette, however — an ex-convict and employee of Jaques lounge in Bay Village —

pulled a knife on him, stabbing him several times.

The suspect testified that Landry was attempting to rape him. "What else could I do?" he said. "It was self-defense and now I'm going to get 20 years for killing a faggot." Doucette admitted meeting Landry near the Park Square Building and getting into his car voluntarily and going to the Malden motel with him.

State Police Det. Lt. Thomas E. Spartichino told *GCN* that Doucette was arrested three hours after the incident after a Malden cab driver reported to police that he had just taken a blood-covered passenger from the motel.

Brazilian Journalists Rally Around Gay Newspaper

By Allen Young

SAO PAULO, BRAZIL — Judicial action against Brazil's leading gay monthly newspaper, *Lampiao* (*GCN*, Vol. 6, No. 26), has been met by a surprising show of solidarity on behalf of the periodical by the journalists' union, the Brazilian Press Association, and an assortment of cultural and artistic groups.

Lawyers have been provided for *Lampiao* free of charge by the journalists' union and the Brazilian Press Association, both establishment-type groups. In addition, a strong statement of support, denouncing police attacks against *Lampiao* as "one more attack on freedom of expression," has been issued by a coalition of groups called the Permanent Commission for the Defense of Freedom of Expression. The statement, signed by the commission's president, Tania Pacheco, argues that while *Lampiao*'s 10 editorial collective members are accused of "offending morality and propriety," such charges are a "subterfuge . . . for censorship."

The phrase "offending morality and propriety" ("atentado a moral e aos bons costumes"), vague as it is, dates back to censorship legislation passed in 1946, while the specific legal action against the gay journalists falls under the Press Law passed especially by the military dictatorship that took power in 1964.

So far it is difficult to predict whether the action against *Lampiao* will succeed in closing the paper down, but the paper has kept to its publication schedule since the initial subpoenas were issued last September, and the

paper continues to be sold openly on newsstands in Brazil's biggest cities.

There has been a threat of criminal charges against the paper's editors, though so far the lawyers have successfully intervened and it is not known precisely what charges are being considered. At this point, only an "investigation" has been initiated, and some members of the editorial committee have been questioned by police officers in Rio de Janeiro, apparently to discover who is "behind" the paper.

In fact, *Lampiao* is a community-based paper, with a circulation of 15,000 throughout Brazil. Its collective members include several journalists who write for establishment papers as well as other men well known in Brazilian arts and letters. The collective members are all gay men, and *Lampiao*'s primary commitment is to gay politics, but it considers itself a newspaper for all people who suffer discrimination. Since its first issue in May, 1978, it has dealt with such concerns as feminism, racial discrimination, the attacks on Brazil's Indians, and the ecological crisis in the Amazon, as well as offering cultural criticism.

Other Press Problems

Meanwhile, several other Brazilian journalists from other periodicals are under investigation for allegedly "offending morality and propriety," all involving homosexuality. In the most recent case, *Reporter*, a somewhat sensationalist leftist-underground paper, has been called on the carpet for a report on Brazilian lesbians as well as its front-cover caricature of soon-to-be-installed Brazilian

president General Joao Figueiredo as Queen Elizabeth.

Interview magazine, a Brazilian edition of Andy Warhol's New York-based *Interview*, has published interviews with several personalities, including Brazilian pop music star Ney Matogrosso, in which homosexuality is discussed in a positive light.

An earlier case, already reported in *GCN*, concerns Celso Curi, whose *Coluna do Meio* (Middle Column) in a straight Sao Paulo daily, *Ultima Hora*, served as a sort of bulletin board for the gay community. Curi is also charged with "offending morality and impropriety," and apparently what particularly upset the authorities were the personal ads he included as a service to his readers. Such personals are quite common in movie and romance periodicals in Brazil — for heterosexual pairings, of course — and the editors of those periodicals have never been accused of promoting immorality. A verdict is expected soon in Curi's case, with the possibility of a jail term and/or fine.

The current wave of government interference in the press's treatment of homosexuality began in mid-1978, when nine journalists affiliated with *Isto e*, a Brazilian equivalent of *Newsweek*, were investigated under the morality statute. The nine had collaborated, months before, on a cover story entitled "Homosexual Power," which was in fact a rather neutral discussion of the embryonic gay movement in Brazil.

Joao Silverio Trevisan, one of *Lampiao*'s editors, points out that it is not the topic of homosexuality itself that is "offensive," but rather the fact that Brazilian gay people are for the first time assuming a positive attitude toward their sexuality and are introducing the concept of gay liberation to South America's most populous nation.

Executed in Iran

TEHERAN, Iran — In the wake of last month's successful revolution, vengeance against officials and supporters of the regime of Shah Riza Pahlavi has now begun to extend to those who have violated Islamic law. According to a *New York Times* report, seven men were shot to death last week in two cases allegedly involving the rape of a young man. One leading mullah (religious leader) told the *Times* that the executions of violators of religious law would continue. "We have to purify, we have to renew," asserted Mohammed Riza Mahdavi-Kany, director of the revolutionary councils of Iran, the Komitehs.

It is not known at this time whether the executions mark the beginning of an anti-gay "purification" campaign, especially in view of the disparate forces which make up the revolution. Prime Minister Mehdi Bargazan, appointed by revolutionary leader Ayatollah Ruhollah Khomeini, has pledged that there would be no further executions. However, Bargazan has been unable to control the Komitehs, which appear to be functioning as the executive arm of a religious government which parallels Bargazan's government. So far 25 people have been executed since the overthrow of the Shah and 200 more people are believed to be in custody awaiting trial.

One of the victims of the alleged rape was sentenced to 100 lashes by the revolutionary court. No explanation for this punishment was given.

Reproductive Freedom Marches Set for March 31

BOSTON — People throughout the world will publicly show their support for a woman's right to safe birth control and abortion, and an end to forced sterilization on Saturday, March 31. This call for a day of action came out of a conference held during the summer of 1978 and attended by women from several European, Latin American, African and North American countries.

In response to this proposal East Coast activists formed the Northeast Coalition for Reproductive Rights (NCR) to coordinate the March 31 demonstrations. NCR included in its demands for the day a call to "rescind the Hyde Amendment, granting of state Medicaid funds for abortion, enforcement of the HEW sterilization guidelines, and an end to genocidal population control programs at home and abroad."

Boston will be one of many cities, including New York, Chicago and Los Angeles, where demonstrations will take place. The local Boston NCR group is composed of individuals and members of the Abortion Action Coalition, the Child-Bearing Rights Alliance, the Abortion Rights Coalition, the Cambridge Women's Community Health Center and the New American Movement.

Leslie Cagan, one of the organizers of the Boston demonstration and a member of the Abortion Action Coalition, talked to *GCN* about the significance of the demonstrations. "Since the Supreme Court legalized abortion in 1973 there has been a small but very vocal and well-funded anti-abortion movement trying to deny women that hard-won right.

People's real and honest fears and concerns about their families and communities are manipulated by right-wing leaders into attacks on women. At the same time there are continued attempts to cut back on the gains won by black and other third world communities, and on the basic civil rights of lesbians and gay men," said Cagan.

Over the last few years severe restrictions have been placed on the availability of abortions — specifically on the use of Medicaid funds for abortions. Cagan asserted that "while the people feeling this the hardest are poor, black and other third world women, the anti-abortion groups have made it clear that they seek to outlaw all abortions for all women in this country. They are for a constitutional convention in order to add such an amendment."

Local demonstration organizers stressed that the fight for a woman's right to choose abortion is one part of a larger picture and includes many issues which they see as connected. Cagan explained it this way: "Issues such as birth control and sex education, maternity and paternity leaves, better health care for everyone, a guaranteed income, decent and available child care, and equal custody rights for lesbian mothers are all connected. When you put these things all together, it is clear that we are demanding the right of all women to have control over when, if and how to have children."

The demonstrations will begin at 11:00 a.m. at Blackstone Park (in the South End near Boston City Hospital) and will end with a rally at the State House.

Gay Community News

THE GAY WEEKLY

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wages due lesbians

Dear GCN:

I read with great interest Lisa Nussbaum's article "Protest by Women and Gays Brings Results from Newspaper" (GCN 1/13/79). I was glad to see this update on the continuing campaign against the *Philadelphia Daily News* coordinated by Philadelphia Wages for Housework Committee (PWFHC) and Wages Due Lesbians, Phila. (WDL,P) (see GCN 8/5/78 for interview with Mary Hawryshkiw of PWFHC and Pat Albright of WDL,P). However, the recent article tended to distort the events in Philadelphia because it ignored the beginnings of the campaign and its subsequent development.

This fight at the *Philadelphia Daily News* (PDN) began in late May, 1978, when columnist Pete Dexter wrote a series of articles ridiculing women's fight against rape, attacking women's right to meet independently of men, and slandering lesbian women in particular. Many women's, gay and men's groups from Philadelphia, New York and New England protested Dexter's articles and won a meeting with the editors of the PDN in early June. At this meeting, which was attended by representatives of 12 groups including members of Wages Due Lesbians, Boston and Payday-Boston (a men's group which is part of an international network of men organized against all unpaid and underpaid work), the groups demanded: 1) that Dexter be fired; 2) that the PDN provide a page devoted to women to be written by women and women's organizations active in the movement against rape and violence; and 3) that the PDN pay the women for the work of producing these articles.

Enormous pressure has been put on the PDN to meet these demands. An extensive petition and letter-writing campaign was organized. Through the summer, fall and winter, letters poured in from as far away as England and Israel. The broad range of public support indicated that women would not allow the movement to be divided by Dexter's "charge" of lesbianism, that the community at large was outraged by his attempts to do so, and that it was high time that newspapers like the *Philadelphia Daily News* provide space for women and community groups to represent ourselves and our fights in the media.

Hence, the protest in December, called in response to a Joe Markey column which attacked gay men, was not an isolated incident, but rather a part of a growing campaign. The men confronting the PDN were connecting their protest with the fight already being made by the women. They did not "revive" the demands for the women's page and the wages necessary for producing it as Nussbaum implied. Rather, they continued the campaign the women had begun because they saw that if the women didn't win against the *Philadelphia Daily News*, they wouldn't either. It was the widespread support for the women's demands which forced the PDN to negotiate with all of these groups. Starting from the power that was already built, everyone was able to win important gains in December, including an editorial policy which prohibits the use of derogatory language in relation to gays and lesbians and paid space on the editorial page to respond to both Dexter and Markey.

These victories have set precedents in the fight for community access to the media. The cornerstones of this campaign have been the demands for a women's page written by women and for payment for the work of producing this page. Because as women we have the least resources, this access is particularly crucial to us. Women do not have the time to counter every slanderous column or distorted news report, nor do we have the money to produce or distribute these replies. We need the resources the media has to do this. By this we mean that we need them to pay us for the work of writing articles and news reports which represent our struggles and to provide space in the front pages of the paper where it will be seen to distribute this information. Without this, we often see our situations ignored or distorted by sensationalism.

In winning this editorial policy and in continuing the pressure on the PDN, the groups in Philadelphia, coordinated by the Philadelphia Wages for Housework Committee and Wages Due Lesbians, Philadelphia are continuing to lead the fight for better coverage in the media and for community access to media resources. This access is the only insurance that any of us have that our own situations will be accurately covered by the media. Wages Due Lesbians, Boston has actively supported the campaign in Philadelphia by writing letters and circulating materials from this struggle. We encourage persons and groups to write to the *Philadelphia Daily News* (Attn: F. Gilman Spencer, 400 N. Broad Street, Philadelphia, PA 19101) to express their views. Anyone interested in obtaining more information about this continuing effort can contact us in Boston at 782-7685 or write: WDL,B, Box 94, Brighton, MA 02135.

Sandy Resnick
for Wages Due Lesbians
Boston, MA

beth kelly

Dear GCN:

Beth Kelly's article, "On Woman/Girl Love," finally has done it — made me write to tell you how exciting and helpful the discussion in GCN of adult/youth love and sexual relationships has been.

I've appreciated all viewpoints from Nancy Walker's to David Thorstad's. Beth's article shows the particular importance of listening to the individual speaking from experience. I hope, for my own understanding, that more writing like this will come in to be published — both pro and con, whatever the truth is. We need to hear more of the personal experiences of young people (young in the past or present), women, and parents, for example.

While I am writing, I'll comment belatedly on your coverage of the trial of Dr. Donald Allen (the first of the "Revere Sex Ring" trials). Here we had a man (not gay identified, granted) on trial for having had consensual sex with a boy of 15 about four times. The possible sentence was many years in prison. (I went to the trial one day, my fellow trial-watchers, who seemed otherwise pleasant and friendly, speculated that Allen would probably be killed by the inmates when he went to prison and that this was too bad but you really had to admit he deserved it.) Was not this trial a major catastrophe? Yet during the two weeks of the trial, with daily coverage in the *Boston Globe*, there were no details in GCN until it was all over.

Sincerely,

Laura McMurry
Somerville, MA

do they do it?

To the Editor:

Although I am reluctant to throw my particular two cents into the current dialogue concerning cross-generational sexual relationships (since I feel far from having established any kind of solid viewpoint), I do feel compelled to address the claims of Beth Kelly's "Speaking Out" that "Women Do Do It."

Kelly begins her lengthy tale by refuting the claims of GCN letter and "Speaking Out" writers that there do not exist an appreciable number of lesbians who regularly seek out and enjoy sexual/emotional relationships with young women or girls. She then details, a la My True Confessions, a brief affair she had with her great aunt. The piece ends with more statements of support for man/boy love including a little personal anecdote concerning a gay male friend of hers and a twelve year old boy.

Nowhere and at no point does she prove her premise: that women do "it" too. The description of one isolated relationship is not, I believe, on a par with the man/boy love proponents who claim that a significant number of gay men and boys are involved in such relationships and a group of these people is fighting to, if not abolish, then to limit age of consent restrictions.

I am open to hearing about whether women do do it. I have certain theories about whether or not such a phenomenon exists in the lesbian community. But my ideas still remain as theories until somebody can point out the facts. Beth Kelly, I'm afraid, failed to do this. Therefore, I remain a doubter.

Cindy Stein
Boston, MA

undo the hurt

Dear GCN:

I have just read Beth Kelly's contribution to "Speaking Out" in your March 3 issue. Her piece concerns woman/girl love, and I was very moved and grateful to read it. I found it beautifully written, open, and courageous. The description Ms. Kelly offers of her relationship with her great-aunt touched me and reminded me of needs I felt as a child, which, although not explicitly or consciously sexual, were similar in other ways to things she says she felt. I can imagine, too, that perhaps the public affirmation of all that was right about loving and making love to this strong and caring aunt was a way of acknowledging once again her love for this woman and of "undoing" the hurt of so many years ago.

The anecdote about a more recent incident involving a gay male friend and an adolescent boy was also touching, and suggested to me that many (in fact, probably most) gay people would want to act honestly and responsibly towards younger people when and if sexual issues should arise between them. I realize that this is not always the case, and agree that such situations must be considered individually. However, I would like to thank Beth Kelly for her warm, articulate evocation and analysis of a phenomenon which is too often either sensationalized or simply dismissed, even in the gay community, as "perverse." We should know better!

Sincerely,

Sarah Reynolds
Cambridge, MA

the way it is

Dear Reader:

A good reader hopes that all women at GCN don't "feel totally discouraged by Brill's statements."

Granted the article was offensive. But folks, this guilt-by-association stuff in the Letters section is spreading like a disease.

For those who may not realize the premises behind GCN (and maybe they've not been explained sufficiently . . . we agree to disagree) . . . here are the Five Rules of Reading GCN:

1. Mr. Brill speaks for Mr. Brill.
2. Ms. Walker speaks for Ms. Walker.
3. Mr. Thorstad speaks for Mr. Thorstad.
4. Sometimes you'll find someone speaking for you, other times you will not. (If not, it's up to you to contribute.)
5. If you want to know if something in GCN speaks for me . . . (before you write a letter about how "most gay men" / "gay men" / "typically . . ." are on the wrong side of some issue) . . . see if it has my name on it.

Nobody at GCN speaks for me. Except sometimes Tommi Avicoli.

Jim Davis
Cambridge, MA

heartfelt

Dear GCN,

Beth Kelly's reflection, "On 'Woman/Girl Love' — Or, Lesbians Do 'Do It' " (Speaking Out, March 3, 1979) struck me as one of the most sensitive, heartfelt pieces on the subject of adult-child love that I've read. It should be required reading for all who allege concern with and commitment to gay liberation but can blindly label all such relationships "child abuse," as does at least one so-called "gay leader" here.

I, for one, recall being fully aware of my most definitely consensual actions as an adolescent, and remain grateful to the 34-year-old man who began bringing me out when I was 16.

In continuing struggle,

Bruce Michael Gelbert
New York City

courage and eloquence

Dear GCN,

I've just finished reading the "Woman/Girl Love . . ." article in your March 3 issue, and I want to sincerely congratulate Ms. Kelly for having the courage and the eloquence to write a very moving article concerning the much-mentioned controversial subject of intergenerational sex.

She sums it up so well by stating that there can be no grand pronouncements or final answers on this issue — that while there is much exploitation of youth by adults, there can also be meaningful and loving exchanges. She's come back to something that a lot of us have forgotten in the rush to come up with "the answer," and that is that *exploitative* relationships are harmful and should not be condoned, whether they occur between adults and children, or between adults and adults, or children and children, gay or nongay.

Sincerely,

Linda Guthrie
Brooklyn, NY

why indeed

Dear GCN,

So on go the letters to the editor about the man-boy love issue. Why can't this issue be left with what coverage it has received and we travel on to other topics of current interest? I do not state condemnation or support for man-boy love. The topic is much too broad for us to discuss it all under one tight, pat label.

I find so many (if not all) of the letters to be wonderfully depressing. So many of the authors remind me of the Joe McCarthy intellect: i.e., very little. These people on both sides to the question show so much concern and patience to listen to each other it marvels me.

As I said, also, what are we all calling man-boy love? Are we speaking of a 5 year old child and an adult person? Or are so many of the situations involving a teenager, who attempts to seduce an older person. I as well as most of you, know that young people seduce others, just as adults do. Here is where all of these cases have to be looked at individually. Is it abuse or not, molestation or not? And who is the actual abuser and abuser in the first place — or is there always one?

Let's not allow our young to be used in any way. But in turn let's not all take Ms Bryant's stance of blanket condemnation of someone you don't agree with. Don't be so naive as to think that often the problem with integrating men and women into the gay rights movement, i.e., lesbians and gay men, is over this issue. If that were true, then the only difference between man and woman is their sexual equipment.

Fighting someone such as Sen. Briggs doesn't mean we need slice each other's throats. Try and listen and help each other, and I attempt to practice what I preach.

Michael Gingrich
Fort Worth, TX

Speaking Out

Institutional Reprisal: The Fate of the Prophet

By Jeannine Gramick, SSND
Co-Director, New Ways Ministry

When I interviewed Fr. Paul Shanley for the *New Catholic World* (Nov./Dec., 1977), he was quick to commend his bishop. "I think we have to give credit to Cardinal Medeiros," he said. "As far as we know, he is the first bishop in America — perhaps in the world — to approve of a diocesan priest's full-time ministry to sexual minorities. I'm sure he has since lived to regret that original appointment. . . . I know he disagrees with some of the things I am saying publicly, but to his credit, he has not withdrawn the assignment. I know for a fact that he gets a great deal of flak from brother bishops for that as well as from the laity."

A year and a half after that interview and in light of Shanley's recent recall by Cardinal Medeiros from his assigned ministry to sexual minorities, a revision of Shanley's optimistic analysis is in order. Why has Medeiros all of a sudden blocked Shanley's highly acclaimed and effective ministry to the gay community by reassigning him to a diocesan parish? The reason Medeiros is giving, according to *Gay Community News* (Feb. 10, 1979), is that he "received three letters of complaint about the most recent educational tape Shanley had made." Presumably Medeiros found "something objectionable" in the tape *Homosexuality: It's Debatable*, a discussion between Paul Shanley and Richard Lovelace, a conservative Evangelical theologian. Whatever the Cardinal's objection, it was not based on first-hand knowledge, as he admitted to Shanley that he himself had not even listened to the tape! "Well, in any case," Medeiros is quoted as saying, "whether you said it or didn't, the time has come for you to stop running around the country and find a parish to work in." The "something objectionable" turns out to be hardly a compelling reason! The Cardinal seemed to be grabbing for some reason on which to base his decision to squash Shanley's public appearances as an outspoken gay advocate.

Why is it that so many Catholic bishops collapse under the pressure of criticism about homosexuals or gay ministry from the traditional churchgoer? Would that their level for tolerating a lack of charity were as low as their threshold for enduring censure from the conservative right! Where are the bishops who, as the Christ they represent, can be free enough to allow their followers to walk away when some say, "This is a hard doctrine; who can endure it?" (John 7:60). Where are the bishops with nerves of iron or steel, instead of tin foil?

Perhaps Medeiros needs the support of some fellow bishops to realize that he's not out on a limb alone. Perhaps he needs to hear that Bishop Evans asked his Denver priests to minister to gay Catholics by working with Dignity in counseling and celebrating masses. Perhaps Medeiros didn't hear that Bishop Joseph Gossman celebrated a mass for the Dignity chapter in Baltimore, or that Bishop Walter Sullivan of Richmond was instrumental in starting another Dignity chapter in his Virginia diocese. Obviously he doesn't know of the public support for gay civil rights which has been voiced by Bishops Hunthausen, Roach, Dozier and a half-dozen others. It is difficult to believe, however, that Medeiros did not hear the media reports of three California bishops who opposed Proposition 6 in the November referendum, especially since one of them, Archbishop Quinn, is the president of the National Conference of Catholic Bishops!

In their 1976 pastoral letter on moral values, "To Live in Christ Jesus," the National Conference of Catholic Bishops wrote, "The Christian community should provide them (homosexuals) a *special degree* [emphasis mine] of pastoral understanding and care." Where is that "special degree" of care when the only full-time minister to Boston's approximately 100,000 lesbian and gay persons is removed from his ministry?

Medeiros has justified his failure to follow the bishops' injunction by stating that "gay people have no need for special ministry because they are welcome in the church." Logically it would seem that the Portuguese Cardinal should take the same approach to Boston's

On "Paying Our Dues"

By Nancy Walker

"Report and Comment: A 'Straight' Night at Some Boston Bars" (GCN, Vol. 6, Number 29, misnumbered 28) was a brief article telling of the visits made by Jon Straight, a member of Boston's Licensing Board; another man (to "protect" him); and the writer of the article. In the course of the article the writer, a man, described his reception at the only gay bar in Boston strictly intended (though not legally limited) for women. Let us assume that what the writer said was an accurate report. He was not exactly greeted with open arms. Let us also assume that the writer did not like the kind of treatment he got. Let us assume in addition that he knew the *real* reasons why he was greeted the way he was. He was not *obligated* to explain those reasons. It would have avoided a lot of agony if he had done so, but he didn't.

He made an unwarranted negative comment about what might happen to some poor faggot who walked into that bar, suggesting, perhaps, that the faggot might not live to get out. That was, in my opinion, a bad attempt at humor. It is inconceivable to me that the writer seriously meant the remark. In any event, he made it. Whatever was in poor taste in the article should have been edited by the News Editor, but it wasn't.

Since a number of staff members were very upset by the article, it was decided to write an editorial dealing with the article and reaffirming the paper's position *vis a vis* sexism (admittedly a difficult concept). However, the staff which voted for it, never saw the editorial until it was in print, and a number of those who voted for it were as disturbed by the editorial as I was.

The editorial says, ". . . we decided to write *this* editorial to explain why in printing the article we feel we *betrayed ourselves* and the faith *our readers* have in *GCN*. . . (italics mine). We did not decide to write *this* particular editorial, but *an* editorial.

"Betray" is a very strong word. I feel *betrayed* by the editorial. If by "ourselves" the editors mean only themselves, the statement may stand. However, an editorial is supposed to speak for the staff and the paper as a whole. As such, this particular editorial certainly does not speak for some of us, and therefore, the word "ourselves" should have been replaced by "some of us" or even, if they would have it so, "many of us." The same goes for "our readers." Not *all* of our readers felt betrayed. There is grave danger of losing one's credibility when one says "all" or "none" without qualification. Some sensitive readers turn off from such excess.

Next the editorial says, "The article insults women." I am a woman. It did not insult me. Insult, like so many other things, is all too often in the eye of the beholder. To be accurate, the editorial should have said, "Some women found the article insulting." The editorial continues: "The article portrays the women who frequent women's bars as crazy, hostile, man-hating *butches*" (still my italics). The article says nothing at all about women who frequent women's bars. It describes how the writer saw his treatment at the hands of several individual women who *worked* at a particular bar, not the women who frequented the bar, except for the general feeling he had of hostility (*his feeling*, not necessarily theirs) coming from the patrons. Nothing was stated or implied by the writer about other women's bars or the people who go to them.

What can legitimately be extracted from the article is that in the bar mentioned there is an atmosphere of hostility towards men or at least towards the writer and his companions. For the editorial to say, "crazy, hostile man-hating butches," does nothing to help the situation. It makes an erroneous inference into a universal indictment of certain women. The worst thing

Catholic youth, the Hispanic community, college age students, and the deaf. Yet in fact, the Archdiocese of Boston has seen fit to create a Catholic Youth Organization, an Apostolate to the Spanish Speaking, a Campus Ministry Office and a Deaf Community Center to minister to the pastoral needs of these special church groups. Why not then a special archdiocesan apostolate to Catholic lesbians and gay men?

Fortunately other groups and individuals within the American Catholic Church *have* seen a need for a special ministry to the gay community. Dignity, for example, a national organization of approximately 8,000 gay Catholics and their concerned friends, was born from the needs of the Catholic gay community which were *not* being met in their own parishes. The Catholic Coalition for Gay Civil Rights is currently being coordinated by New Ways Ministry, a group based near Washington, D.C., working for the reconciliation of the Church and the gay community. SIGMA (Sisters in Gay Ministry, Associated) was established in June, 1978, at the impetus of New Ways Ministry to provide communication and support to the more than 50 women religious currently working in this area of social justice and pastoral care. A unique two-year experiment in providing structured, communal religious life for gay people is the St. Matthew's Community in Brooklyn, New York.

I was especially appalled to learn of the Shanley incident in light of my own experience with my immediate religious superiors. Since 1971 I have worked in a pastoral ministry with lesbians and gay persons with the encouragement and support of my religious administrators. These women have displayed a strong sense of justice not only in word but in action as well. On a number of occasions in the past eight years of my ministry, my religious superior has received complaints from the laity, pastors and bishops. Her approach has always been to listen patiently while trying with solid information to allay the fears of those who feel threatened by the issue of homosexuality or ministry to gay people.

Not all church authorities or social structures have been as supportive. Since 1977 I have been a co-director of New Ways Ministry for sexual minorities. New Ways has received its share of harassment from some of society's homophobic elements through threats of legal reprisal. Pressure on New Ways to cancel some projects has also come from frightened, timid or cautious cardinals and bishops who give in to people's irrational fears and hysteria instead of attempting to combat the ignorance and prejudice with facts and gentle understanding.

While I lament Cardinal Medeiros' treatment of Fr. Shanley and am disappointed by this temporary setback for all who so minister, I am neither shocked nor surprised. Those of us in social justice ministries have grown somewhat accustomed to receiving our share of support as well as criticism and rejection and, at times, institutional reprisals.

For the last six years I have personally known Fr. Paul Shanley to be a man of honesty and courage, qualities which come from a deep-seated prayerfulness and commitment to the Gospel imperative to "set the captives free." His pioneer endeavors within the Catholic church in pastoral care for gay Catholics and his educational efforts to promote understanding among the non-gay community have paved the way for others.

Apparently Cardinal Medeiros has chosen to *react* to events rather than to act or to initiate. What can concerned people do? Since he is moved more effectively by the negative motivation of public pressure and complaints, our strategy in the "Shanley affair," therefore, should be similar: let the Cardinal know how we feel. First try a deluge of letters, telegrams and mailgrams expressing concern about his treatment of Fr. Shanley and what we believe such treatment says about his sensitivity to the needs of the Catholic lesbian and gay community. And if that doesn't work, we can always dance around the chancery office, like a second Jericho, and play and sing songs of freedom until the walls come tumbling down!

the editorial says in that line is "butches."

The article never mentions butches. The editors saw fit to put "butch" clearly in a negative category. That's a judgment the editors of this paper certainly have no right to make. An individual writer might wish to take a stand against all role playing and leave it open to debate, but it is my opinion that the editorial insults butches who have the right to exist, whether or not the editors see them as "correct." The amusing aspect of this is that the women whose reactions, as described in the article, were forceful, courageous and in fact justified, were seen by the editors as "butches," which is to say that only butches would do such appropriate things. Come, come.

What the editors failed to do, and could easily have done with great profit to all of us, both staff and readers, was explain *why* the women in the bar acted the way they did. Often men who enter such a bar or hang around outside it, are there to make trouble, either to accost the women sexually or to attack them violently. The women, therefore, even if they did exactly what the writer said they did, did so with good reason. Had the editors spoken to this point instead of needlessly reiterating the rights of women to have their own space (I think all people of whatever description should be free to have homogeneous spaces. That goes for men, women, straight, gay, black, white, etc. Let's be consistent in our philosophy.), they would have taken great strides towards clearing up the problem.

Given the fact that men often pose a genuine threat, the behavior of the women in question could not reasonably be interpreted as "crazy." Hostility is not always without justification. Though some women do hate men, the behavior of the women in that bar need not indicate hatred of men. All it shows is concern for women.

The editorial goes on to say that the article "sounds like the men visited the bars, not for any official purpose, but as voyeurs who found it titillating." I have read the article over and over. It doesn't sound that way to me. Besides, what the hell would a gay male writer find titillating about a gay women's bar? It is all beyond me.

My final very serious objection to the editorial is that it could have made all its points more cogently and gently, without using such strong and loaded language. It could have cleared up confusion and functioned as oil on troubled waters. It gives lip service to unity and solidarity and then bemoans the fact that "we treat one another, not like human beings with feelings, and worthy of respect, but like rocks or institutions which can be endlessly assailed. We destroy each other. . . . In relating to each other like this, we abdicate our responsibility, renege on our commitments." I agree with this statement. It is a very sad thing to see it in the same editorial where such a blatant example of inhumanity accompanies it.

The writer of the article was very harshly repudiated by the language of the early part of the editorial. He was treated as if he were a rock or an institution rather than a human being who, agree with him or not, like him or not, has contributed much that is meaningful and that has made GCN credible as a *news* paper. He has been here since the paper's inception and he has served the community well. He has worked with women as well as men editors, and, all that aside, he is a member of the staff of this paper and he deserved fairer and more humane treatment.

Let us make new beginnings, give each other space and remember how to laugh before it's too late.

Conntact

By Nick Olcott

HARTFORD, CT — The Joint Judiciary Committee of the Connecticut General Assembly heard public testimony on Senate Bill 705, which would ban discrimination in housing, licensing, employment, or state services on the basis of sexual orientation on Thursday, March 1. More than twenty people, speaking as individuals or as representatives of organizations, testified in favor of the bill. There was only one speaker from the opposition.

Julient Crawford of the Connecticut Gay Task Force gave perhaps the best summary of the feelings of those testifying when she told the committee "I speak today with mixed feelings. I am angry that this state, the Constitution State, persists in denying gay people their constitutional rights. I am afraid, because my presence here today could jeopardize my career plans. But most of all, I am embarrassed that you legislators, who claim to represent the people of this state, have waited so long and have been so afraid to meet the needs of Connecticut's largest minority."

The hearing's primary function was to demonstrate the need for the bill, and several speakers documented cases of discrimination against lesbians and gay men. Randy Messinger of New Haven, speaking on her own behalf, testified how she and several other gay people lost their jobs at an accounting firm when their homosexuality became known. She pointed out that those involved had sought legal help in an effort to retain their jobs, but that lawyers had told them only a long and costly court battle with dubious chances for success could be undertaken. Two former teachers spoke, one documenting cases where gay teachers had been fired and the other addressing the fear of dismissal which makes many gay people give up

teaching. John Strickland, a member of the National Gay Task Force, related discrimination in housing which he had suffered.

Because the bill bans discrimination against gays in all public hiring, including in education, much of the testimony centered on the myth of gay teachers seducing or recruiting their students. Don Zajac of CGTF submitted a report by A. Nicholas Groff, Director of the Sex Offender Program of Connecticut's Department of Correction, which finds that pedophilia proves to be statistically a variant of heterosexuality, rather than of homosexuality, and that children's sexual encounters do not affect their later sexual orientation. Dr. George Higgins, a Hartford clinical psychologist, pointed to the fact that no evidence exists that contact with gay people influences others to homosexuality.

Arthur Green, Connecticut Commissioner of Human Rights and Opportunities, spoke in favor of the bill, but claimed that it offered only "partial protection," because it includes no guarantee of affirmative action. Chris Patee of the Connecticut Women's Political Caucus pointed out, however, that the bill formally prohibits sexual orientation being used as a criterion for affirmative action. "Gay people's problem is not hiring," she said, "but firing." Members of CGTF stated repeatedly that "we don't want another box to check off on employment forms."

Rev. Kenneth South, a Hartford minister in the United Church of Christ, warned the legislators against letting their personal fears and anxieties interfere with the passage of just legislation. Prof. Michael Sheldon of the University of Connecticut Law School asserted that gay rights are a matter of minority civil rights, and that only fears and unfounded accusations have made the issue appear

different from civil rights for blacks, Hispanics, or women.

The only speaker against SB 705 was Mariana Pressamarita from the "Connecticut Citizens for Decency," commonly known as the "Blue Berets." She claimed that "this country was founded on the Bible", and cited the destruction of Sodom and Gomorrah as proof of divine opposition to the bill. Rep. Maurice B. Mosley of the 72nd District asked if she had any other evidence why the bill should not become law, but Ms. Pressamarita asserted that "the Bible is all you need." She did offer to submit evidence of "thousands of cases" of people who had converted from homo- to heterosexuality.

Several of the bill's former and current sponsors presented testimony on the bill's behalf. Rep. Margaret Morton of Bridgeport (129th Dist.) testified that the lack of gay rights legislation constituted "a violation of human rights." Sen. Sanford Cloud, Jr., of the 2nd District (Hartford) and New Haven Representative Irving Stolberg (93rd Dist.) sent representatives to speak in favor of the bill.

Key to the success of SB 705 in committee and in the House will be the support of Rep. Richard Tulisano (Rocky Hill, 29th District), the House chair of the Judiciary Committee. The CGTF has urged all supporters to write to him, as well as to their local legislators, to impress upon them the need for the bill. His address is: Richard D. Tulisano, 11 Sunny Crest Dr., Rocky Hill, CT 06037. The names and addresses of all state legislators, together with their stances on the bill, are available by writing the CGTF, P.O. Box 1139, New Haven CT 06505.

Support for the bill also came from the Hartford Region YWCA Board of Directors, the Connecticut International Women's Year

Committee, the Connecticut Women's Political Caucus, the New American Movement. Representatives from Yalesbians and the organization of Gay Social Workers at Southern Connecticut College also spoke.

The hearing lasted over six hours because more than ten bills currently stand before the committee, ranging from prison reform to the

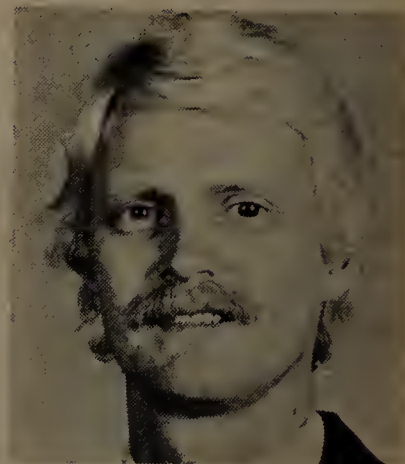
status of lawyers employed by insurance companies. The bill, which was passed in the Senate in 1975 and introduced in the House in 1976 and 1977, came before the Judiciary Committee for the first time this year. The Human Rights and Opportunities Committee, which considered the bill in the past, no longer exists.

Bruce Voeller Replies

NEW YORK — Dr. Bruce Voeller, former co-director of the National Gay Task Force, has defended his decision to engage in a series of debates with anti-gay California State Senator John Briggs. Voeller has been strongly criticized by New York's Gay Activist Alliance for giving Briggs a forum to spread his views and to receive a lucrative source of income, which could be used to further anti-gay activities.

In a lengthy statement, Voeller replied to GAA/New York by asserting that speaking only to gay audiences would be "convincing the convinced: I want to speak to women and men who think they are opposed to gays and gay liberation: to police officers, unions, and political groups, Holy Name societies, and to conservatives."

"Each time Senator Briggs and I debate," continued Voeller, "he draws an audience of over a thousand people, many of whom are politically conservative. Gays and gay supporters in the audience are not won over by the things Briggs says. Throughout their lives conservative and homophobic listeners have heard all anti-gay views such as his, and they discover nothing new from him. Much of the audience, however, has never before seen an articulate gay activist speaking from his personal ex-



perience of being gay. In addressing people I say things which these men and women have never heard before, and they are moved. . . . Following each debate many women and men come to me and tell me I've shifted their perception of the gay issue 180 degrees.

"My experience," said Voeller, "is not that I provide Senator John Briggs with a platform; my experience is that Senator Briggs provides me with an audience to educate . . . one I could not pull into the room by myself."

Voeller recently resigned as NGTF co-director in order to do public speaking in front of non-gay audiences. Charles Brydon, Seattle gay activist has been named to replace him, as of April 9.

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Dear Wolf Creek Neighbor,

Wolf Creek is a home for a lot of different kinds of people. It's a place where freedom still means something and we'd like to keep it that way. As you probably know, recently a house was firebombed and burned to the ground. The residents are gay, and have been harrassed for the past month: the mailbox was knocked over, their car was rammed, and they were threatened with a gun.

We feel arson and terror have no part in the life of our community. The household is planning to rebuild, starting from scratch. We hope that everyone will make a contribution (money, tools, building supplies) to the rebuilding of their home. Send money to Wolf Creek Fire Relief Fund, P.O. Box 98, Wolf Creek; send a note to that Box if you want to make arrangements for getting tools or building supplies to them.

By Carl Wittman

Eleanor and Bob are first on my list. I walk a quarter-mile up from the driveway, to the house they built a few years ago. Eleanor delivers the mail in Wolf Creek, and runs a small cottage industry in an outbuilding, soldering cells for a California electronics firm. Bob used to work for the California State Parks, until they, with family and friends, moved here to start an "intentional community."

Bob meets me at the door and I'm glad to find them both home. They designed the house. It's busy, warm, functional, with generous respect for the natural materials and setting. Bob hustles some tea together while we chat about the latest in our efforts to establish some sanity in local logging practices. The conversation moves on to their son and his choices for college, but they see the folder in my hand, and we all know there is more to my visit than catching up on gossip.

"Well," I start, a bit tense, "you've of course heard about the fire-bombing down at Creekland. I have a letter written up which I'd like you to sign. Basically, it's a call to Wolf Creek residents to help us rebuild the house, but a lot of the letter's value is symbolic." While they read the two copies I hand them, I try to explain. "It's pretty clear that the place was attacked because the residents are gay. There are children there too, and one of the men is black. The gay community had a meeting on Saturday and decided this letter would be a good idea. It gives people an accurate idea of what happened, and offers them a way to help. We felt it was important to mention that the people in the house are gay, even though a lot of people might be uncomfortable with that. After all, terrorizing people by burning their house down at 2 a.m. is something nearly everyone would deplore. If we never mention why that happened, we'll never get to the center of the problem."

I chose to see Bob and Eleanor first because we've worked together as neighbors for years. They respect my dance teaching, which has been of particular importance to their son. While homosexuality isn't something we talk about much, I have no doubts about their integrity concerning basic rights for gay people.

"I hope we can get 10 or 20 people to sign this letter. Then we want to print it up and send it to everyone in Wolf Creek. That may jeopardize the people who sign it, but at least it will spread the risk around. Even if it won't alter the hatred of the kind of people who have done this, it may show them that most people don't approve of it. If a lot of people help to rebuild the house, it'll show them that we're not going to give in to harassment and simply move away. And if it happens again, anybody who's helped to rebuild the house will feel more involved."

Maybe I've talked too much. Eleanor is worried, she says. She's also been collecting signatures, supporting the Trails Committee, which is proposing a shift from corporate-management logging economy to a locally based recreation economy. Bob reaches for his pen. For him it is an issue of morality and Eleanor's practical considerations are irrelevant. I am delighted with him. We chat a bit longer, and Eleanor picks up the pen mid-sentence, and signs, too.

I wander down the path, feeling good, not only because there are some names to start the petition with, but because of the support and clarity they've offered me. Even though most of the time since the fire-bombing I've felt calm and peaceful, I, like the other gay people here, have felt nervous at times. A dog barks in the night, and I have trouble falling asleep, wondering if a Molotov cocktail will smash through our window. But today, in the bright sunshine, and Eleanor and Bob having so gracefully helped launch this letter project, my fear seems distant.

Next on the list of people to see are Buster and Laurie. They moved to Wolf Creek about eight years ago, the same time I did — also hippies from California. A friend of theirs moved up here with them, and came out soon after. I've never felt uncomfortable about being openly gay with them. A few years ago the police and welfare took away the children at a lesbian commune up the road, and Buster and Laurie volunteered without hesitation to coordinate a phone-tree, in case things got worse.

It's early Saturday morning and both of them are still in bed. They both have colds, and Laurie is covered with bandages because of rampant poison oak. I get immediately to the point, filling them in on our speculations about who might have done "it," answering a few perfunctory questions. They sign right away and we spend a half-hour recalling some tense times seven or eight years ago when, as freaks, we were afraid, when there was a lot of resentment and hostility in the community about hippies moving in. Laurie remembers a movie series we held at the community center twice a month, and how they were afraid to leave their cabin unguarded. We chuckle about how little we had of value then, how relatively comfortable we've become since then. I'm glad that in the course of growing up, finding livelihoods — Buster supports them logging — and acquiring some comforts, we've not lost our sense of justice, our willingness to come together during a crisis.

My list of folks to ask doesn't include many "old-timers." The few I befriended years ago have died or moved away. In a decade, they've become a distinct minority here — withdrawn, isolated, poor, old, sick and outnumbered by the newcomers — first hippies, but, increasingly, an assortment of people, mostly looking for some escape from California.

Julie and Larry, however, are young (I guess in their late 20s) and born and bred in Wolf Creek. Julie's family moved here right after World War II from Minnesota. Her father set up a garage here and her older brother has continued it. He is the master mechanic and improviser in this rural freeway community, rich in old vehicles and poor in nearly everything else. Julie is a civic leader, outspoken on whatever she sees as

"just." Land-use planning has been the big issue on the Citizen Involvement Committee, which is the nearest thing we have to a local body with an official status, and Julie has chaired it for years. She recently got a job 20 miles away in the county seat at an agency which helps old people get interest-free loans for home improvements. She's as broadminded and thoughtful and eloquent as any of her generation, reflecting the Finnish social democratic tradition in which her father brought her up.

Larry works at the plywood mill nearby. I suspect he's a fish out of water there: he seems to like more stimulation. But jobs are hard to find here, interesting jobs harder. He's having breakfast, Julie getting up. They hear me out, vent some anger and frustration at the homicidal acts which could have killed people. Larry says "Sure, I'll sign it. We're too busy to help, but we can contribute some money to rebuilding." Julie, like Eleanor, has to face the public more, and my guess is that she's quickly weighing what price she'll have to pay for sticking her neck out on this one. She signs, too. This is turning out a lot better than I feared it might.

I check in at the garage where Julie's brother Chuck both works and lives with his mother. The modest but large building is surrounded by a yard which more than adequately describes their lives. His end of the yard is filled with a dozen or more vehicles, in various states of repair and junk, tools, motors, grease. Hers is neatly manicured lawn, beds of dormant bulbs, bushes, perennials. When she's sick, his end becomes madder than ever, and imperils the flower beds, as more cars and more amateur mechanics appear. The tide turns when his energy is low and hers is high: amidst the junked cars comes the sign of sweeping; the parts are sorted out and put in careful piles.

Chuck isn't there, but Mrs. Keto is. I tell her about the letter. She, too, is incensed about the arson, but wants to know why they did it. "Because they're homosexuals." She says, "Oh" in an accepting way. She only knows what her life, her upbringing, have given her to cope with this situation. I don't ask her point blank to sign it, and she says, "Well, you get Chuck to sign it."

Feeling courageous, I head off to the Lollars. They have lived in town forever. She's the standard bearer of the Republican Party, the head of the Ladies' Sewing Circle, the voting registrar, and key-holder of the community center building — as much of an unofficial mayor as our unincorporated town possesses. My last contact with Ethel was a few years ago, when we were organizing a food-buying club. She wanted 10 pounds of rolled oats, non-organic. (When a 70-year-old tells you she's been eating non-organic food and it hasn't shortened her life, what can you say?) We spent an awkward but somehow poignant half-hour in her cottage kitchen weighing out the oats, wanting to "feel community" but having trouble with the particulars.

She isn't sure she recognizes me, doesn't invite me in. At the door I tell her about the letter, and ask her to sign it. She says no, without reading it. She's involved in too many things, she says, and implies, in so many words, that it's too risky. She agrees that burning down someone's house is no way to behave: "One wrong doesn't correct another one." I choose not to pursue that. However, I leave feeling O.K.: people like Ethel Lollar are not the enemy. My asking her to sign the letter probably made her think about the issues. I hope that in conversations during the week she will speak up about arson, rather than perversion.

Passing through the intersection that people think of as town, where the Greyhound stops twice a day and the two stores operate, I see Jay, a New Yorker who settled here nearly as long as I. He's active with the Fire Department, and says, "Sure, I'll sign anything. I'd like to see them run out of town, people who are crazy enough to burn a house down. . . ."

Back to Chuck's. He grabs the paper and says, "Listen, before you get any more signatures, lemme talk with the fire marshal and make some changes." I press him on it, and it appears he wants to expand the sentence about arson. I agree to check back later in the afternoon. So much the better if he's part of making up the letter, as long as he doesn't want to delete anything important. I decide to leave him the unsigned copy, and proceed on.

Next stop is the Colvins. I realize, driving up to their neat, suburban looking house, that they are "different." They decay, as we all do, the materialism, the smog, the congestion of urban America; they decay, as I surely do, the cultural poverty and narrowness of vision which characterizes this part of Oregon, which has supported George Wallace in the last two Presidential primaries. But they are not funky, like those of us who used to be hippies, or like the Oakies who moved here in the '30s and '40s. It's not money so much as aspirations, income. Jim is active in the Democratic Party, but didn't do well last year in his first attempt at public office. They tried to set up a gourmet restaurant at the country club in the county seat, but there isn't a base for that kind of establishment.

Marie teaches French at the junior high school, and is seen as an extremist environmentalist there. She regales me with a tale about watching her enthusiastic charges surround a defenseless co-student on the playground and stiff-arm him into signing a "Save the Seals" petition. Marie has spunk.

They sign my letter without hesitation, and postpone their Saturday tennis game for an hour while we exchange ideas, catch up on news. They see me to the door, telling me to be sure to stop at Ed Lake's, a neighbor who is a heavy equipment operator. Marie's cookies and tea remind me I've had practically nothing to eat all day. Unselfconsciously, I must have downed seven or eight big cookies while they each had one.

The list of names on the petition has grown now. There are enough already to send out, even if I stopped now. A good morning's work.

Rumor has it that the arsonists hang out at a dirt bike race track a few miles south on the freeway. It turns out that the people at a commune called "The Trestle" rent a building from the race track owner where they run a welding shop. So I go off to the Trestle, which is so-named because in winter you can't ford the creek, and have to walk in about a mile, and the path goes along a railroad trestle over the creekbed. The Trestle is one of about six big communes started in the early seventies. Like the others, it is now populated by a fraction of the numbers it once had. Fred is unloading firewood next to the dome where he lives. I'm wearing drawstring corduroys and a new work shirt, informal but not hippy. At first he's not sure he recognizes me. I ask for Bob, whom I know much better than Fred, but apparently he's not often here. Fred hasn't heard about

the fire, but he recalls when rednecks came in to shoot up their commune, years ago, and they ran them off with guns of their own.

He signs the letter and invites me in to smoke a joint. "Those guys should get themselves guns," he says. I talk about my fear of guns: "I'd probably shoot my own foot off before I'd do anything else with a gun." "That's because you're afraid of it." "Yup." He sees my fear as something to overcome, but I think of it as congenital. I think about the meeting last week, a circle where 30 faggots and dykes talked about their feelings and ideas. Whether or not to have guns was a major topic, and I'm at one end of the spectrum on that issue. I try not to speak for gay people to Fred. Fred is most concerned about catching and jailing the arsonists, but I'm more concerned about getting community support in defense of our rights to live here without harassment. I leave feeling good about Fred, glad he's on our side, and glad that I've been around this town for eight years. Fred remembers the first winter they were there and were frozen out. They all stayed at my place, taking baths and warming up. I hope it isn't just little things like that which make people open to us queers, but it sure helps when you're asking for support.

Tired but pleased, I head to Creekland, where a good 20 people are having a "work day," cleaning up the burnt rubble and beginning to rebuild. The picture of all these people, faggots and dykes mostly, a few other friends, kids here and there, working together, a new building going up, the ashes cleared away, is very moving. There's been a great deal of conflict over the last five years among these people about men and women, separatism, race, class, sissiness, you name it. More than once I've chosen to direct my energy elsewhere than the "gay community." But, as I crossed the footbridge and saw everyone, I found myself saying "Almost looks like a community." A dyke friend chides me on my cynicism, and we laugh.

My speculations about the nature of community get lost in the immediacy of the situation. People gather around to see who signed, who said what. Kaicha is high up on a flatbed cart, guiding two enormous workhorses to haul off the rubbish. She was supposed to go out with me today to get signatures, but fell behind in schedule. She, of course, is glad things went well. Seeing her with the horses, doing something I could never do, I'm glad we are all so different. I feel a bit awkward with my nice clothes and clipboard amidst this. I chat with Kaicha and a few others who want to help get signatures later, and then push on. I stop to see Chuck and then go home to nurse my cold.

I finally track Chuck down at the cafe, having coffee with John the Fire Marshal, Coleen, and someone I don't know. Chuck has forgotten his copy of the letter, and quickly takes mine and hands it to John to read. John looks it over and hears me out. He thinks that arson and gayness are two separate issues, and wants me to remove that reference. He thinks it will offend people and if we take it out we will get broader support. He isn't sure if there is a connection between the firebombing and the residents' gayness. I tell him that we talked about that, and many folks, at first, wanted to put in a lot more about the harassment of gay people. This reference was not negotiable. He continued to argue, but signed the letter.

Chuck signs it. Coleen, who moved here recently and is somewhat naively excited about expanding the Fire Department newsletter to include "community" news, asks if she can sign, too. Of course, although we'd been seeking out mostly names that people would recognize when they received it in the mail.

I turn to the stranger, a 40-ish man with greishy scraggly hair and a short beard. "I'm Wilbur Wilson," he says. "Oh, great! Deborah told me to ask you to sign the petition." We play duets together, and she works with Wilbur at City Hall at the county seat. He signs, and mentions that occasionally he has access to old buildings which need to be torn down. I have visions of good structural wood, nice old windows and doors, and leap to accept his offer. It is a gift of the nicest kind towards rebuilding a main house at Creekland.

Well, four birds with one stone, an unfortunate metaphor. I am immensely pleased.

At supper there's a message from Marie Colvin: Jim wants to have his name taken off the letter. Apparently he has talked to some of his political cronies around the county that afternoon, and they feel it would be a bad move for him to connect himself with it. Talking with him later, he disavows any personal fear or self-interest, but argues vociferously that this letter, with its mention of "gay," might bring down even more violence.

We decide to speed up the process of getting further signatures, printing it and mailing it out. Perhaps more people will want to back out (shades of ERA!).

Later that night, five of us are sitting around the fire after dinner. Kaicha leaves to go home, and is back in minutes, in tears. A pickup truck was blocking her exit from the driveway when she went out, and its four occupants had jumped out and approached her, shouting "Queer, faggot!" She raced back up the driveway to safety. We all felt shaken. We go down to the road, but they've left. One of us sees her home and later Allan and I talk about how vulnerable we are. We think of repairing the front gate and locking it at night, getting a telephone, having firedrills occasionally, and putting another fire extinguisher and some barrels of water here and there.

This is the closest I've come to that kind of fear in a long time. I sleep restlessly, wake up from a nightmare in which I need to scream for help but no noise comes out. It is immensely reassuring to reach out to Allan and be held, I wonder how much scarier it is for whoever among us who was sleeping alone tonight. The day and the night are so different.

A Postscript

Next day we get a dozen more signatures, including the minister, the owner of one of the stores and the woman who manages. Another signer was the manager of the Wolf Creek Inn, which is being reopened this month by the state as an historic site and restaurant/hotel. We hustled it off to the printer, and sent it out to the 150 rural mailboxes and 200 post office boxes in town. So far, some money has come in, and the minister and the storekeeper have stood firm in the face of criticism for having signed it. No more incidents have occurred, and rebuilding is going apace. Contributions are welcome from afar as well as locally. Please send them to P.O. Box 98, Wolf Creek, OR 97497.

The Masculine Mystique: "Got to Be a Macho Man"

By Tommi Avicolli

I can remember my father yelling at me for running like a girl. He tried to teach me how a boy is supposed to run. I could never understand the difference.

I was always an effeminate child — I played with dolls, was close to my sister, and avoided sports. I was everything an all-American father loathed in a son, the kind of a boy the other fathers thanked god they didn't have, the kind they warned their "little men" to stay away from, lest it rub off on them. My uncle once went on a crusade to "reform" me and whenever he would see me, he'd lecture me on how a boy was supposed to behave.

Boys, I observed, not only played sports, but fought and bullied each other and girls. They mocked females for their emotionality, their vulnerability (while boasting of their own invulnerability), and for not understanding their crass ways. I didn't want to be like them — I preferred to remain alone rather than play with them. That's how I survived the fifties — I avoided everyone and spent a lot of time by myself.

At first, the sixties were, for me, a joy. Finally someone else was saying what I had been thinking and yet was unable to articulate — that the macho male was an abnormality, a charlatan, a savage, totally passé in a civilized world. The hippies became my idols — harbingers of a new world where men could dance and paint and love. Even love. But I was mistaken, misled, deceived. I had read the signs wrong. No one was saying it was all right for men to love each other in a sexual way. Men could "love" each other in a figurative sense, like brothers — dig? I had been deceived by Donovan's robes and beads and gentle lyrics. I thought that Jim Morrison's invitation to free love was meant for me, too. In reality, he was only inviting straight men to ball more "chicks." I thought Dylan meant to set up a new order of things.

But the new order was a reflex-

tion of the old. The sex roles were the same — men were in the studios recording the anti-war songs, or on the streets battling the "pigs," while earth-mother, hippie women remained at home making babies and bread. Gays were, according to the correct political line, products of the capitalist decadence that gave us Nixon and Mitchell. In fact, left-wing spoofs on the administration loved to picture them as homosexuals — complete with Nixon in bra, lipstick and panty hose. The utopian sixties came crashing down around me, leaving me despondent and desolate.

When the seventies and the Gay Liberation Front at Temple University came along, I emerged with a new vision of the gay male as a forerunner of a liberated species of males. And for a time, we almost made it happen.

In the beginning (1971) we wore our hair long and carried copies of Millett's *Sexual Politics* (our bible) into classrooms around the campus. We were a fiery, defiant bunch — struggling for alliances with women and blacks, and confronting each other in rugged C-R sessions in the hopes of developing ideologies untainted by the masculine ethic. We abhorred the masculine mystique and all of its manifestations; we hated the jock, the upwardly mobile (at the expense of his humanity) business major, the cool college dude looking for a wife. We declared ourselves sissies, faggots, effeminates, and queens, boasting of our contempt for the standard masculine images we had been told to emulate. We despised Clint Eastwood, James Bond, John Wayne, and Archie Bunker. Instead, we foolishly idolized David Bowie (an androgyne, a forerunner of the ambisexual beings to come, we thought), the New York Dolls, the Cockettes, and others who profited on being freakish. All too late, we discovered that Bowie, Alice Cooper, and the other products of the musical

ennui of the early '70s were college jocks in drag. When the make-up washed off, so did the high consciousness. When all was said and done, much had been said and nothing at all done. Bowie went disco, and Cooper became the darling of the talk show circuit, charming the very people who recoiled in disgust at his bizarre appearance a few years before.

But still we continued digging into ourselves, looking for answers on how to start a revolution among men — to spark in them the desire to throw off the macho image and give birth again to their humanity. We talked to Male Liberation classes; we ran a man for homecoming queen at Temple; we mingled with the "chic" glitter rock crowds in an attempt to recruit their support. But their main interest was not to fight against the male role — they actually enjoyed it. When the glitter phenomena died out, they returned to their denim and their swagger, abandoning bisexuality, gay friends, and androgyny. Most of them married and are now working on their second kid.

With the death of the androgynous glitter rock, the fifties came back into vogue. Hair got shorter, clothes more gender-identified and lyrics more mundane. The few of us who had started the C-R groups on effeminacy drifted away from the gay political groups. I resigned as president of GAA in 1976 and retired to three years of writing novels, plays and newspaper articles. In those three years something happened to the gay male community — something akin to what happened to black men in the midst of their struggle for civil rights. The Village People sum it up well when they sing, "I got to be a macho man."

Macho is in. It's evident from the way men in general are dressing. TV understands this — that's why programs like "Brothers and Sisters," "Happy Days," and "Making It" are so popular. The

'50s greaser has been reborn as — surprise — the seventies greaser! And nothing's changed but his hair cream.

Gay men have not gone unaffected by this trend. We — who have been deprived of our manhood, who have been called sissies and queens, and who have never been thought of as men — are striking back in the worst way possible: by asserting our masculinity. See, we're saying, we can be as masculine as you are. We can dress, act, and think just like you. Blacks went through it — trying to emulate the macho white man. Now it's our turn as gay men.

We have skin magazines which glorify traditional masculine-identified bodies; S-M porno which condones rape; contests for a Mr. Such-and-Such which brings out muscles and masculinity (while in the opposite direction we have Miss Gay America contests which glorify the feminine stereotype). Harmless fun?

As Warren Farrell points out, the U.S. Surgeon General has concluded in studies that TV does affect the behavior of those who watch it. Images — whether they be on TV, in the movies, or just prevalent ones in a community, do give us a message, even if it is only a mental one. Images can become the man. It happens in South Philadelphia (or South Boston, or the Bronx) all the time.

I hope "macho" is just another trend in the gay male community — one that will pass away in time the way glitter rock did, or the way certain expressions do. I hope somewhere along the line the way we — as gay men — can once more return to the important question of how to incite a revolution among men, all men, a revolution which will return to us our right to love, feel, and live in peace with our fellow creatures. Machismo is a disease, something to be vaccinated against, a parasite to loathe and guard against, a scum that destroys everything around it.

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BOOK REVIEW

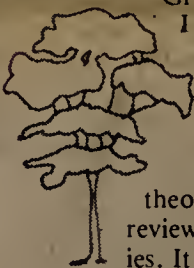
Patriarchal Landscapes

WOMEN AND NATURE

By Susan Griffin.

Harper and Row, New York, 263 pp., \$9.95.

Reviewed by Amy Hoffman



I'VE BEEN telling people I'm reading this book, *Woman and Nature*, by this poet, Susan Griffin, and they say, "That's nice, what's it about?" So I tell them the thesis of the book, which I can't state concisely, as I was taught to do in high school: men relate to the world around them as something apart from themselves which is put there to be conquered and controlled, and they relate to women as part of that world. Finally, a friend well-versed in feminist theory yawned, "So what else is new?" I realized I was stuck less by what Griffin says than by how she says it.

The first reviews I read of *Woman and Nature* left me confused about whether it was a theoretical work or a book of poetry. This was not, I've discovered upon reading it, because the reviews were poorly written, but because the book hovers rather shockingly outside of these categories. It makes its points through form as much as through content, so that thesis statements like mine above are practically irrelevant.

In her preface Griffin explains:

In the process of writing I found that I could best discover my insights about the logic of civilized man by going underneath logic, that is by writing associatively, and thus enlisting my intuition, or uncivilized self.

Therefore, she says everything through implication, metaphor and juxtaposition. For example, the chapter called "Timber" places quotations from forestry manuals about how to grow lumber ("... the trees should be planted close together so they will grow straight and tall to reach the light") alongside quotations from business management texts about how to use office workers ("There should be one central stenographic pool . . . instead of small groups of uncontrolled stenographers throughout the office") (p. 59). Through this intuitive method of writing, Griffin creates images and stories with many tiered and open ended meanings. This works better sometimes than others, but can be seen at its strongest in chapters like "The Argument (One Thing From Another)" where arguments in favor of strip mining are juxtaposed with those against abortion. In these nightmarish arguments, everything turns into its opposite: "And considering the economy of this place, they argued, the jobs and the income these mines will bring, they said, might one not look on these mines as 'things of beauty and joy forever'?" (p. 119).

The thing I like most about *Woman and Nature* is this method. The first section of the book is a remarkable sort of intellectual history of man's discovery of the nature of matter, starting with Plato and ending with nuclear physics. It is the history of man's splitting himself off from the world around him:

It is decided that matter is transitory and illusory like the shadows on a wall cast by firelight; that we dwell in a cave, in the cave of our flesh, which is also matter, also illusory; it is decided that what is real is outside the cave, in a light brighter than we can imagine, that matter traps us in darkness. That the idea of matter existed before matter and is more perfect, ideal.

This makes conceivable every other kind of splitting; we move from the splitting apart of our selves into soul and body, or of our psyches into ego, id and superego, to the splitting of the atom. Towards the end of this chapter, man concludes: "Bit of matter, thus, are said to have 'tendencies to exist' and atomic events are said to have 'tendencies to occur'." (p.43) This maddening bit of scientific sophistry seems to be trying to argue away the one thing I thought I knew for sure, that I exist.

Another aspect of the book's form is that it is written in two voices. Griffin explains, "These two voices (though you will find more than two in the text) are set in different type styles; thus a dialogue, since I always seemed to be able to refute everything I wanted to hypothesize. However, Griffin's dialogue is a set-up. Simplistically put, the two voices are those of patriarchal logic vs. female irrationality, and guess who finally wins this time.

According to Griffin, women have learned from our experience of oppression to be intuitive, irrational, spiritual, sensual, emotional. Griffin implies that this knowledge alone can save the world. At one point, she speaks of the scientist Marie Curie, who discovered radium and died of radium poisoning. She seems to see her as a perpetrator, although a victim, of a murderous patriarchal science. Adrienne Rich has also written of the dilemma of Marie Curie, in the poem "Power" in *The Dream of a Common Language* (W.W. Norton, 1978) saying: "She died a famous woman denying/her wounds/denying/her wounds came from the culture of our oppressors. It may give us power; it may kill us; it may do both at the same time. But I don't believe we have the choice of walking away from it.

Mary Daly, in *Beyond God the Father* (Beacon Press, 1973), speaks of women as being "on the boundary" of patriarchal culture, and of women's task as the transformation of that boundary into a new center. That idea seems to me more congruent with reality than Griffin's implication that women can stand entirely outside that boundary. Our problem is that we still have to fight within this world.



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Book Review

March 1979

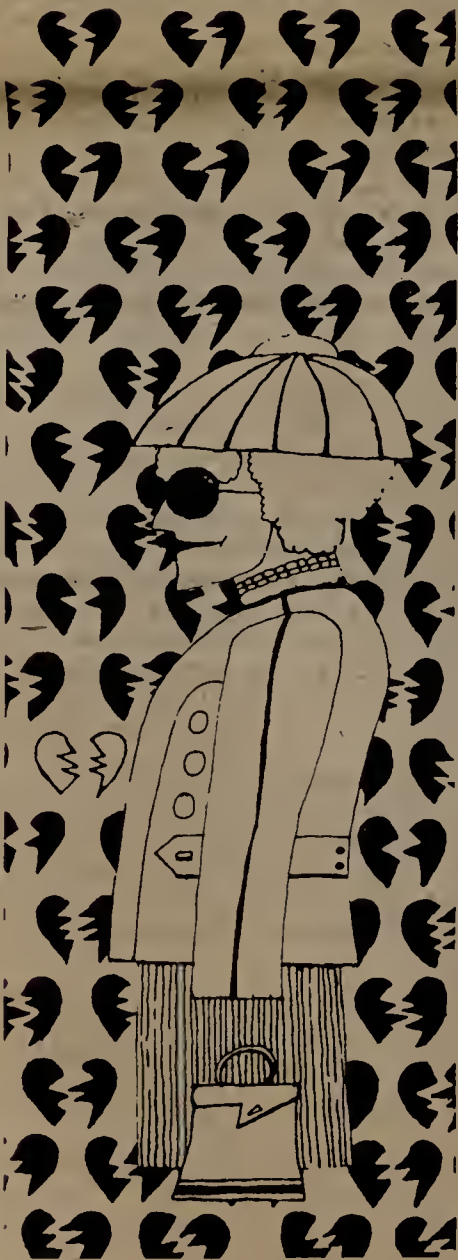
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NONFICTION

THE HISTORY OF SEXUALITY, VOLUME I.
By Michel Foucault
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SOME DO. *By Jane DeLynn.*



the broken heart

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The Etiology of the Closet

COMING OUT: HOMOSEXUAL
POLITICS IN BRITAIN FROM THE
NINETEENTH CENTURY TO THE
PRESENT

By Jeffrey Weeks.
\$7.95, Quartet Books, London.

Reviewed by Joseph Interrante

J EFFREY WEEK'S *Coming Out* traces the emergence of a homosexual identity and consciousness in the late nineteenth and early twentieth centuries. It also describes and evaluates the various reform groupings in Britain which have existed from that time through the gay liberation movement of the 1970s. These are related, and still important, concerns. How gay men and lesbians view themselves and their history obviously influences their selection of (if any) political activity. If anti-homosexual laws were enacted accidentally, then they can be repealed without challenging other aspects of society. If they are part of more deeply-rooted divisions based upon sex and class, then a more radically transforming set of social changes is needed. If you accept the latter hypothesis, other questions remain unanswered. If homosexuality has always taken the same societal role throughout history, then the lessening of restrictions upon its expression will mean greater freedom. But if homosexuality has taken different social forms, that is if suppression of it has operated differently in different cultures, then the political choices we face today must be examined with careful discrimination.

Weeks argues convincingly that only recently have homosexuals developed an identity for themselves as homosexuals, and that this identity was formed in response to a deepening hostility toward homosexual behavior. Not until the late nineteenth century was homosexual behavior singled out from other kinds of non-procreative sex for special condemnation. Before that, laws against buggery (the "crime against nature" so horrible that it was invariably referred to in Latin) and popular condemnations of sodomy covered a range of sex acts between any partners — man and beast, man and woman, man and man. (Lesbianism was ignored until the 1920s). A series of legal changes from the 1860s singled out homosexual behavior in two ways. First, the laws removed the prohibition against "unnatural" heterosexual behavior. And second, they expanded the prohibition against buggery to include *any* sex between men. These laws, their application in the Oscar Wilde trials, and their justification by a medical model of homosexual "sickness," together contributed to what Weeks, borrowing from an earlier study by Mary McIntosh, calls the "homosexual role": the view of homosexuality as an exclusive condition, and one with innate congenital causes. If the sin of buggery was a potential that existed in everyone, the crime of homosexuality was limited to a group of deviant characters.

One of the very good things about *Coming Out* is that Weeks pays serious attention to the separate history of lesbianism and the role played by lesbians in the political movements he discusses. (Such an account is necessarily a partial history of lesbian political activity, since much of their effort has focused on the women's movement.) The laws proscribing male homosexuality generally ignored lesbians, in part because the prevailing definitions of female sexuality denied women sexual autonomy. Weeks argues that, because women were seen as essentially passive receptors for male sexual initiatives, lesbianism was at first regarded as an impossibility. Later, in 1921, the House of Lords again refused to extend the law against lesbians,

because such a law would "bring it to the notice of women who have never heard of it, never thought of it, never dreamed of it." (pp.106-107) If this fear seems to contradict the notion of female passivity, it was salvaged by the emergence of a "lesbian role" that labeled lesbians as "excessively masculine." Of course, the whole ideology denied reality. As many feminist historians have begun to document, intensely emotional friendships between American women existed as early as the eighteenth century. Although many of these may not have been "physical" in the modern sense of the word, they nonetheless encouraged solidarity among women around common concerns. Although Weeks does not emphasize this sufficiently, he points out that it was the growth of this solidarity, in the form of a feminist movement and some small economic gains made by women which led to the social condemnation of lesbian behavior after World War I. As women began to lead more autonomous lives, lesbianism was brought under public censure, if not legal prohibition, through incidents like the trial of Radclyffe Hall's *The Well of Loneliness* in 1928.

The emergence of male homosexual and lesbian roles in this late nineteenth and early twentieth century period is important, because Weeks links them to "the restructuring of the family and sexual relations consequent upon the triumph of urbanization and industrial capitalism." (p.2) These roles became a prop of the modern family organization. Weeks quotes Mary McIntosh: "The creation of a specialized, despised and punished role of homosexual keeps the bulk of society pure in the same way that the similar treatment of some kind of criminals keeps the rest of society law abiding." (p.3) The homosexual roles did this in two ways: providing a sharp distinction between what was permissible and what was not, and by ghettoizing those labeled "deviants" thus limiting and containing their behavior. For both men and women, this labeling process impeded the development of same-sex friendships. W.T. Stead, author of *The Maiden Tribute of Modern Babylon*, the book which instigated the creation of the new law of 1885 against male homosexuality, wrote to the socialist, gay "pioneer," Edward Carpenter, "A few more cases like Oscar Wilde's and we should find the freedom of comradeship now possible to men seriously impaired to the permanent detriment of the race." (p.21)

I have devoted a lot of time to discussing Weeks's use of the "homosexual role" thesis because it represents a major advancement in gay history. *Coming Out* has a fine sensitivity to the historical quality of homosexual behavior. In this respect, Weeks has been influenced by the best of the new feminist history. He has interwoven into his account its analysis of the changing nature of the family and the ways in which sexuality is regulated to support those family forms. Weeks is careful not to impose modern definitions of sexuality generally, and homosexuality in particular, upon the people and events he is describing. The advantages of his approach become very clear if *Coming Out* is contrasted to Arthur Evan's *Witchcraft and the Gay Counterculture*. Evans offers a history of gay oppression that is undermined by his belief in an essentially gay identity that exists throughout history. This belief leads him to mistake various society's ritualized allowance of homosexual practices for a tolerance of homosexual behavior. But the fact that a society allows same-sex acts during some religious rituals in no way means that the society accepts homosexual behavior outside those rituals. This is a point which anthropologists, studying other cultures' regulation of sexual behavior and kinship systems, make clear. Moreover, the existence of homosexual behavior does not mean that those who engaged in same-sex activity thought of themselves as homosexuals and lesbians. Weeks argues that they did not develop this consciousness of themselves until the nineteenth century.

Continued on Page 6

Poetry and Piety

GERARD MANLEY HOPKINS

By Paddy Kitchen.
Atheneum, New York, \$11.95.

Reviewed by David Harris

PADDY Kitchen's graceful, respectful biography of the Jesuit poet Gerard Manley Hopkins was written out of a love for his poetry and a wish to "explore the creative chemistry behind the words that affect me, an agnostic, so strongly." She carefully follows the complicated series of suppressions and expressions that Hopkins' own love underwent, and illuminates in both the life and work what one friend described as their quality of "terrible pathos."

Kitchen has wisely refrained from overt psychological or literary interpretations. Considering our current feelings about Victorian Jesuits, this could only produce something along the lines of Max Ernst's collage novels of Victoriana or Bunuel's film *The Milky Way*. Instead, the focus in this brief biography is strictly on the events of a seemingly quiet outward life and their effects on an explosive inner one.

In Hopkins' case, the resulting tension produced a poetry which is for many practically sexually arousing in its sensuousness of sound and close, loving details. Objects, scenes, people, the words themselves used to describe them, open from within in a whirling embrace of ecstasy. That these outpourings complemented feelings of profound despair and frustration only makes them all the more urgent in their excitement.

Kitchen begins with a lengthy prologue describing the intellectual and moral climate of Hopkins' youth and his days at Oxford. Young men were involved in equally fervent attachments to one another and to God, whose attraction pulled them into the ascetism of a renewed Anglican High Church or into the magnetic personality of John Henry Newman and his espousal of the Roman Catholic Church. The gossip, rivalries and flirtations among the various groups are likened to talk about love affairs. (When Hopkins was finally secretly ordained, Kitchen characterizes it as resembling an "elopement" more than anything else.)

A high degree of sexual excitement and its equally high spirited repression spurred on fasts, flagellations, and the breaking of hearts. Most men lived through this period, graduated and moved on to married, Anglican or secular lives. Not Hopkins. An extremist in everything he did, he joined the Jesuits.

After studying under the tutorship of Walter Pater, meeting Swinburne and Mathew Arnold, writing poems with his friend Robert Bridges (later England's Poet Laureate and the editor of the first edition of Hopkins' poems, published 30 years after his death in 1888), Hopkins was plunged into a world of near military discipline, silence and solitude. He spent long periods denying himself even the sight of the landscapes and sunsets which aroused such a



deep passion within him. Walking eyes to the ground, he worked on calling up the images of Christ in the fashion spelled out in Loyola's *Spiritual Exercises*. Kitchen points out, however, that these exercises, with their focus on detail and stress on visualizing and then feeling a person or scene, were to be of great aid to Hopkins in his poetry. This attitude of respect for the Jesuits is maintained throughout the book, although at times it is difficult for the reader to understand Hopkins' submission to something which seemed to thwart so much of himself. All we can say is that his moral sense, or his fear of sin, was stronger than his esthetic sense, his love. He felt the need for discipline, and characteristically took the extreme route.

For seven years, Hopkins wrote no poetry. Finally, at the request of his rector, all his pent-up ideas and observations and emotions went into his first great poem, "The Wreck of the Deutschland," dedicated to five Franciscan nuns who perished in a sea disaster.

Whenever his strict schedule and weak constitution permitted, Hopkins was to produce poetry for the rest of his short life. He developed an extremely sensitive and candid correspondence with Bridges and another poet, R.W. Dixon. Dixon even tried to publish some of Hopkins' poems, but the latter declined, saying he could only do so on the orders of his superiors.

Living a life in which the senses were so vigorously denied only served to heighten the poet's sensibilities. He began to develop his radical and highly original verse out of the concepts of "inscape" and "instress." In Kitchen's

words, "By inscape he meant the inherent and distinctive design of an object (be it a group of trees, a frozen clod of earth, or a poem) which gives it its 'oneness' and which has to be discovered through concentrated observation. It is not found entirely by analysis, but by a counterpoise between attention and reception, and all the senses may be employed in its perception."

"Instress . . . is the actual stress of energy which permeates an object and determines its inscape, and which also flows into the senses of the perceiver."

While sworn to strict obedience and abnegation of the self, Hopkins discovered in the writings of the thirteenth century theologian Duns Scotus a doctrine of the individual. Duns Scotus believed "that each individual thing or person differed in essence."

Hopkins called his discovery of this doctrine "a mercy from God," and dedicated a poem to Scotus, calling him "of reality the rarest-veined unraveller." He felt that it gave him room to preserve his individuality as a person and poet while still maintaining the character of a priest. His profound belief in the differences between each person led to his conviction of the necessity for originality, particularly in his poetry. "The effect of studying masterpieces is to make me admire and do otherwise. So it must be on every original artist to some degree, on me to a marked degree."

He began to evolve his own poetics, much to the disgust of Bridges, who saw a resemblance to Whitman. Hopkins himself expressed a repulsion for Whitman, while also saying "I always knew in my heart Walt Whitman's mind to be more like my own than any other man's living." The parallel between two so apparently different writers can be seen in Hopkins' definition of his "Sprung Rhythms," which also brings to mind many of Allen Ginsberg's current statements on his poetical craft and intentions.

"Sprung Rhythm is the most natural of things. For (1) it is the rhythm of common speech and of written prose, when rhythm is perceived in them. (2) It is the rhythm of all but the most monotonously regular music, so that in the words of choruses and refrains and in songs written closely to music it arises. (3) It is found in nursery rhymes, weather saws, and so on; because, however these may have been once made in running rhythms, the terminations having dropped off by the change of language, the stresses come together and so the rhythm is sprung. (4) It arises in common verse when reversed or counterpointed, for the same reason."

The feelings of liberation and elation Hopkins felt while writing led him to begin to weave into his imagery sights and sensations long buried, especially his love for beautiful young men. The poem "Epithalamion," ostensibly dedicated to his brother's marriage, is as erotically intense and beautiful in its description and passion as one of Whitman's in *Leaves of Grass*; the subject in both cases is young men bathing in a river. Other poems, notes, and sermons refer to Christ as the ideal beautiful man: "Christ is praised for his beauty of body, mind and character. The physical praise has the clarity of a pre-Raphaelite painting and much more passion. Hopkins envisages his Lord as fairly tall, 'well built and tender in frame'; his features are beautiful; his auburn hair is parted in the middle and curls around his ears and necks like the leaves of a filbert cluster

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Daly Bred

GYN/ECOLOGY

By Mary Daly.
Beacon Press, Boston.

Reviewed by Peggy Holland

IN HER essay, *Three Guineas*, Virginia Woolf suggests that, in order to prevent war, women must reject false loyalties to "God and the Empire." Mary Daly, in her new book *Gyn/Ecology: The Metaethics of Radical Feminism*, takes Woolf up on her suggestion and carries it through on a myriad of levels. For example, in order to write *Gyn/Ecology* Daly breaks with her own training in male scholarship. This is evident in the very conception of *Gyn/Ecology*. *Gyn/Ecology* travels beyond Daly's earlier books, *The Church and the Second Sex* and *Beyond God the Father: Toward a Philosophy of Women's Liberation* both in style and in the inventiveness of its ideas.

The theme, the title, and the subject matter of *Gyn/Ecology* all break with patriarchal loyalties and move toward a time/space in which women are loyal to ourselves, believe in ourselves, and think our own thoughts. The book is a description and charting of the "journey of radical feminism." This is the journey of the becoming of women who are naming themselves and the world. The voyage is inspired by more than a dissatisfaction with things as they are, more than a recognition of the fundamental oppressiveness of patriarchy. Though this dissatisfaction and recognition are essential, it is the deep desire for freedom and creativity which ignites the self to pursue and create a world other than patriarchy. The intuition of integrity, the recognition of what the self could be, and a mental glimpse of a world which would suit this self, all combine to produce a desire for another reality.

Uncovering what is invasive and disruptive to women in patriarchy is a significant aspect of *Gyn/Ecology*. Daly explores this question primarily in the First and Second Passages of the book. This is where she exposes and dis-



cusses both mythic and material expressions of what she terms "Goddess murder." The First Passage is concerned with showing the similarities and shared quality of deception within greek, christian and present-day myth. In the Second Passage Daly concerns herself with five atrocities which have been perpetuated on women in various times and countries. These cover a wide range both temporally and geographically, and combine with enough force to convince one that patriarchy is truly a planetary disease.

The atrocities she covers are: Indian *Suttee* (widow murder), Chinese footbinding, African genital mutilation, European witchburning, and American gynecology. It is frightening to see the extent to which the abuse of women is culturally customary and traditional. Moreover, the

thoroughness with which this tradition has been ignored and erased is, in itself, a comment on the situation of women. Daly's analysis breaks through the boundaries and departments of the male mind-set while exposing these atrocities, their perpetrators, defenders, and apologists.

The title *Gyn/Ecology* connotes one of the book's most exciting aspects. Daly is concerned with ecology in the usual sense and she is also concerned with an ecology of the mind. *Gyn/Ecology* criticizes the pollution of the earth by chemical, industrial and nuclear wastes while it also looks at another, though connected, realm of pollution. That is, the pollution of minds/spirits/bodies through phallic language and myth. *Gyn/Ecology* explores the connections between all ecology and all levels of pollution. This requires an analysis which goes beyond foreground reality and travels deeply into the background, uncovering subtle and subliminal connections which are generally not acknowledged.

Woolf, in her essay, was referring to World War II and the need to surrender false loyalties in order to pursue a course which would halt that war. Daly is also writing about war. However, she is concerned with a planetary war which began with the onset of patriarchy and which targets women as the enemy. This war, undeclared except in the often bandied about but never explained phrase "the battle of the sexes," occurs in every sphere of conscious and unconscious activity in which the human male is involved.

Daly asserts that women's recognition of our enemy status combined with the courage to act in our own behalf will allow us to exorcise the false consciousness/loyalty that has been imposed upon us. Once women get beyond this "spooked" state of possession we may begin to create a "sparking, spinning" world of our own. This is the world that Daly refers to in the Third Passage when she writes:

In this space the Self is not re-ligious, not tied back by old ligatures, old allegiances. She pledges allegiance to no flag, no cross. She sees through the lies of alleged allies.

It is in this stage of the journey that the self finds the strength to bond with other women and spark the "fires of female friendship." From these friendships arises the support necessary for women to do our own work. This creativity is ultimately what *Gyn/Ecology* is about. For, as Daly states at the end of her book: "Gyn/Ecology is Un-Creation. Gyn/Ecology is Creation."

Sex à la Foucault

THE HISTORY OF SEXUALITY, VOLUME I

By Michel Foucault.

Pantheon Press, New York, \$8.95.

Reviewed by Mike Riegle

MICHEL Foucault has been working for some time now on understanding the changing relations between concepts (like "power") and institutions. In *Madness and Civilization: A History of Insanity in an Age of Reason*, he explored the evolution of the mental hospital as a reflection of changing ideas about society and health. *Discipline and Punish: The Birth of the Prison* describes how prisons developed in relation to notions of social justice and human nature, and in *Archaeology of Knowledge* the changing structure of education is tied to conceptions of what knowledge is and how it should be "handled."

In the present volume, originally entitled *La Volonté de Savoir (The Will to Know)*, Foucault introduces a projected six-volume series (collectively entitled *L'Histoire de Sexualité*) in which he continues this analysis of ideas and institutions with "sexuality" as his subject. Power, sex and knowledge, and their interrelationships, are a central concern.

One of Foucault's principal targets is the idea that power is for the most part *repressive*, or defensive, as far as sex and knowledge about sex are concerned. We too readily conceive of power as something all of which comes from "above" (heaven, city hall, father), and which is then imposed in a simply repressive way. Foucault criticizes both of these conceptions. First, the personal power each of us has is often largely given up or delegated through indifference or convenience. And, second, the structure of social power isn't *simply* something that represses or only says "no" (illegal, inappropriate, unnatural), backing this up with some penalty (prison, social rejection, guilt, shame). This view of what power is, known as the "repressive hypothesis," says that it can do nothing except "prevent that which it dominates from doing certain things." Foucault points out that thinking of power in this repressive way serves to mask its more important "productive" (propaganda) function, and thus makes not having it a little more tolerable. Since all of us manage to escape or "trick" attempts to repress now and then, we readily get the impression that power isn't that powerful after all. But this superficial idea of power ignores power's most important aspect: its ability not just to repress but to *produce* and *manage* both ideas (like "sex" and "natural") and feelings or desires, usually thought of as quite "private" experiences. That we are simply repressed by the power structure is a *distracting* oversimplification. What's more interesting is that our "escapes" (our "private vices" and so-called "alternative lifestyles") are so well-managed.

That what we call "knowledge" or "truth" is discovered, or produced, under the more or less subtle influence of political, or rather social, power is clear. Even "scientific experts" are more and more appreciated for what they are: part of the crowd of those who, like political, religious and other professional groups, put out a more or less explicit "political discourse." But how many of us have considered, more than just in passing, that not only our intellectual ideas or knowledge (about what "good sex" is, or what "sexuality" means) but also our "deep inner emotional desires and feelings" are to some extent *produced* (not just *repressed*) by the current structure of social power?

"What is peculiar to modern societies is not that they have consigned sex to a censored and shadowy existence, but that they dedicate themselves to speaking about it at great length while at the same time exploiting it as *the* secret." (p.35) It is a secret which, like so many in our technological society, can only be "discovered" by trained "experts." This tendency to let what power we have float to the top into the hands of experts (representatives, priests, teachers, doctors, etc.), is one of the main features in Foucault's radical and penetrating analysis of power in the modern world.

The aim of this work is not to record what has been said about sex, but "to account for the fact of its being talked about so much, to discover who does the talking, the assumptions they make, the institutions which prompt people to talk about it and which store and distribute what's said; that is, to locate the forms of power and the means it has of affecting our behavior and desires." (p.11)

Take censorship, for example. It's not simply a silencing of talk about "sex." It's also a way of keeping the ground (our attention and energy) clear so that medicine, psychiatry, and our legal and educational systems can inform us about what's "healthy" and "normal." At the same time as individuals are led to consider sex "private" and not to deal with it openly (euphemisms, discreet silences about certain 'problems' etc.), institutions are busy discovering its "truth;" "as if to control sexual behavior it is first necessary to control what is known and said about it." (p.144). Teachers and priests are telling kids (and adults!) to mind their tongues (children should be seen and not heard!) and who they accept candy from, because (this goes "without saying") "sex is dangerous, after all!" This silence in popular culture is filled up with solemn talk about *the* nature of sexuality.

Sex has become something whose truth has to be dis-



covered, says Foucault, "not simply to repress and minimize its anarchic influence, but also in order to manage its utility, to regulate it for the 'greater good' (as in Fascism and Nazism)." It has become more and more not simply something one judges from a *moral* point of view, as did the church in its 'investigations' (known as 'confessions'), but something that is (or isn't) *effectively performed* on the basis of the latest scientific discoveries. The *natural* is becoming less of a moral and more of a rational question. The void left by the 'death of God' (a power vacuum of the first magnitude!) is being discreetly filled by "scientific facts."

Underlying this historical development has been a parallel change in the nature of power which, as Foucault describes it, has become less and less a matter of defensive *laws* backed up by various punishments, and more and more a matter of offensive *norms* which distract us into accepting limited conceptions of ourselves and of our potential to influence social change. A technology of sex (and not only of sex) is in the making. 'Progress' and promises of *future* satisfaction are essential in a technological world, just as they are in a religious one. Doesn't your car start on cold winter mornings? Get the new improved model! Do you suffer trials and temptations in this earthly life? Go see your local minister!

And similarly in our expanding technology of sexuality. "To affirm the *hidden* importance of sex," says Foucault, "permits us to put off 'liberation' until some distant future when we *know* what it's all about." Attention must be distracted from present dissatisfactions, and more especially from individual ("anarchic"!) attempts to deal with them. Technology, in this society, isn't designed so much to fulfill or explore long-term needs as it is to create short-term ones. We are daily informed of new things (or ways of behaving, or knowledge) that we "need" in order to be beautiful, intelligent, masculine/feminine etc.

Unfulfilled needs, like silences, or questions without ready answers, are dangerous. It's better to let the experts answer them. It's better yet to let them create the questions. When they discover the secret, it will be possible for people to know themselves — and be saved. The Chinese have long understood the importance of distraction (and concentra-

tion!). They have a curse: "May you live in interesting (distracting) times."

What about us dykes and faggots? The last volume (the icing on the cake?) is reserved for us. This introductory volume, however, does propose some provocative hypotheses to be developed. Foucault traces briefly the transition (in the nineteenth century) of "perverseness" from being a category of forbidden *acts*, which anybody might momentarily slip into (and be punished for if caught, and that was that) to being a category of *persons*, with a case history, a particular childhood, etc., to being almost a *species*! Homosexuals became characterized not so much by the sexual acts they performed, as by a certain "quality of sexual sensibility, a certain way of inverting the masculine and the feminine in oneself." The two roles are kept basically intact, however. Homosexual acts became more than simply crimes against the law and nature. They became crimes against the society's reproductive "potential." Such acts, unchecked, could lead to the suicide of the race! So the "medico-psychological domain of the 'perversions,' destined to take over from the old moral categories of debauchery and excess, was opened up." Sex became a matter of "biological responsibility with regard to the species: not only could sex be afflicted by its own diseases, it could also, if left uncontrolled, transmit diseases (e.g. perversions) or create others for future generations. Whence the medical — but also *political* — project for organizing a state management of sex, marriages, life expectancies, etc. The medicine of perversions and the programs of eugenics were the two main innovations in the technology of sex of the nineteenth century." (p.118)

This development of "knowledge" (or propaganda) about "the perversions" goes hand in hand with the manipulation of "alternative lifestyles." The establishment of a "scientific" account of a well-defined set of *stereotypic*, rigid, predictable perversions is useful in order to control sexual exploration, both individual and communal. Again, not simply by defensively repressing sexuality, or even 'perverse' sexuality, but by creating knowledge about certain stereotypic "sexualities" into which to channel energies. For example, Foucault describes the development of four stereotypic examples or images in the relationship between power and sex in the nineteenth and twentieth centuries: the masturbating child, the 'hysterical' woman, the perverse adult, and the Malthusian (breeding) couple. Hence, the 'necessity' (and utility!) of watching, and developing, "knowledge" about childhood, male, and female sexuality as well as population dynamics. Everyone is a potential transgressor, if not sinner, against the exploitation of society's sexual capital.

A consequence of this developing view of the need to manage the species' biological capital was the increasing importance of *norms* (for living) and the decreasing importance of the *law*. "Law cannot help but be armed and to those who transgress it, it replies, at least as a last resort, with the menace of *death*." But nowadays, Foucault argues, this defensive/repressive form of power is becoming less important, and a "power (norms, attitudes, etc.) whose task is to take charge of *life* has developed. It is no longer a matter of bringing death into play in the field of power, but of managing the living in the domain of value and utility. Such a power has to measure, evaluate, categorize and hierarchize, subtly, distractingly, rather than display itself in all its murderous splendor." (p.144)

The details of the changing face (and substance) of power during the last few centuries regarding its relation to sexuality and knowledge are outlined in the present volume. The skeleton should receive some flesh as the series fills out. (The remaining volumes are entitled (literal translation): *Confessions of the Flesh*, *Crusade of Youth*, *Popula-*

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Take Good Care of Yourself

THE ADVOCATE GUIDE TO GAY HEALTH

By R.D. Fenwick.

Foreword by Richard C. Pillard, MD.

240 pp., E.P. Dutton, New York, \$10.95.

Reviewed by Ron Vachon, PA

HAVE you ever dreamed of that perfect lover with all the qualities Plato described? Have you ever craved for just one evening with the man or woman of your wildest fantasy? If so, you can almost conceive of what it's like for a medical person serving the gay community to come upon *The Advocate Guide to Gay Health*. It's that book you wish you had to give when that scared 18-year-old sat in the office, nearly destroyed by the conviction that the sex he had had with another man would lead to major surgery before he could urinate again, or when the school nurse called to find out if lesbians should be on the pill. The tears and the questions could always be answered; but your sense that these people needed and deserved an entire education about the health needs and, especially, the *healthiness* of gay persons left you feeling that so much more was needed than you could give.

If this guide to gay health (you can drop the word "Advocate" if it bothers you politically or otherwise; the book has nothing to do with the periodical or the "Experience") sounds exciting and superlative, that's because it is! R.D. Fenwick, whoever he is, has written the most comprehensive work on the subject to date. More than that, he has authored a health manual that isn't about disease, but

about the joys of *wholeness*. His is that approach to medicine that sees a person as a whole, unique, breathing, eating, thinking, loving individual rather than a machine that breaks down. R.D. Fenwick hasn't written the repair manual that many think of and consult when they are ill. His is the story of wellness and balance for gay men and lesbians — young and old, in and out of closets, whatever we're into and however we live. It belongs on every gay coffee table, in every library and in every doctor's black bag.

Written in a wonderfully warm and often humorous language, *The Advocate Guide to Gay Health* includes information/meditation of aging, sexually transmitted diseases, nutrition, drugs and alcoholism, exercise, and sexual health. It speaks as much to lesbians as gay men — a first in this sort of guide. As far as I can tell (I'm male, and, admittedly, biased), the information for lesbians is non-sexist, well researched, and thorough. I would even go out on the proverbial limb and suggest that faggots can learn a lot about lesbians here, and they about us. Forget for a minute all that men have absorbed from mom and dad about women as non-sexual beings and men as fuckers and read R.D.'s thoughts.

One chapter that I found particularly helpful is entitled "The Hazards of Sex." S&M, suffocation, fistfucking, water sports, scat, and bites are all described here. Before you decide to skip that one, I must say that these topics have never been better handled in print. The four pages on anal intercourse are beautiful. And tit clamps and jerkoff machines are finally put in their place!

At \$10.95, I have no illusion that everyone will run out for a copy. Hopefully, a paperback version will soon come out. When that happens, buy a copy for yourself and another for your doctor.

Some Don't

SOME DO

By Jane DeLynn.

Macmillan, \$4.95 paperback, \$8.95 hardcover.

Reviewed by Maida Tilchen

I couldn't resist reading a book advertised as ridiculously as "*Some Do* is to *The Women's Room* what *Rubyfruit Jungle* was to *Catcher in the Rye*." Moreover, that ad appeared in a Big Ten college daily, an unexpected place for a quarter-page ad for a lesbian novel.

You may well ask, is the advertising claim true? Better you should ask, what kind of lesbian novel gets published by MacMillan and advertised in the *Indiana Daily Student*? This seems to be the year for "gay" novels published by big straight presses (not only lesbian novels but also *Dancer From the Dance* and *Faggots*) that are so anti-gay that they make previous "gay" novels from straight presses look sympathetic. As a collector and researcher of obscure lesbian novels I have read hundreds of the straight press's best attempts to malign lesbianism. But *Some Do* achieves new heights, succeeding to be anti-lesbian, anti-feminist, anti-woman, anti-black, anti-life, anti-art, and anti-politics. Rarely does one come across a book so gracelessly awful.

Some Do is another one of those books about Berkeley/Boston in the sixties. Such books always have: 1) one standard marriage breaking up because of feminism; b) one long section devoted to a big high period when all the major characters share their dope and dreams and assistantships; c) one usually concluding bad trip section where everybody gets bummed out or raped or dies; and d) one know-it-all

statement at the end where the author says "I told you so" to the sixties. And then of course there are always the lesbians in supporting roles, either exploiting or getting exploited, but definitely not happy and not like any lesbians any lesbian has ever known.

That describes the plot of *Some Do* — in fact, I wonder if they had a computer analyze the structure of the successful *Women's Room* and then just had Jane DeLynn plug in her own set of names and political groups. I would feel guilty being so critical of a woman's work, or any writer's work, if I weren't so angry that anybody could hate women, especially lesbian and feminist women, so much as to offer this book to a publisher. What some people won't do for money.

How are lesbians presented in the book? *Some Do* is a crash course in current stereotypes. There's a black lesbian who's, of course, butch and uses her dildoes on femme-y white lovers. The Latin woman is all trashy clothes, make-up, hot-temperedness, and her man. The white women are smart and beautiful if they are rich, and ugly and stupid if they are poor. Rich beautiful white women are frigid. The colored women are oversexed. The only somewhat sincerely socially concerned character is the rich, white, beautiful daughter of the richest family in America. Her husband, the token anti-war character, fits every sixties mass media slander of political types: he is a Jewish communist bomb-builder. Men of all classes and races are rapists and jerks, except for a rich, white Nelson Rockefeller-type who is the only loving person in the book, and the only person really trying to stop imperialism. The ugly stupid poor woman is the only character who seems to have any capability to accept life and experience love. She makes the only genuine political action in the book by leaving her husband and becoming as actively feminist as she can, given her limitations. The author undercuts her by making her pathetic, sex-driven, repulsive and rejected by men. She is not a dyke or feminist by choice, so her politics don't count. There is not a shred of hope in this book that women can possibly give support to each other or build a better society. Such

efforts are portrayed as hypocritical.

The author of *Some Do*, Jane DeLynn, is described on the jacket only by her writing credits. I wonder what she must be like, to write a book with no sympathetic characters, male or female, gay or straight, black or white. Maybe the analogy to *Catcher in the Rye* has some credence after all. This book demonstrates the same repulsion to humanity that *Catcher* did, but has none of its alienated charm. I can't imagine any woman who has ever been caught up in feminism, no matter how thoroughly she may have been trashed or burnt-out or disillusioned, agreeing with this author's distorted view of ideals gone to ashes. If the book was not a collection of stereotyped characters and unreal occurrences, then it might possibly be taken as a serious critique of feminism. But to critique, an author must convince a reader of her own sincerity, and qualification to speak. This author only convinces the reader that she either has a complete lack of experience with feminism and lesbians, or else a personal bias so blinding as to have thoroughly distorted any personal experience.

For some time now I've had a continuing argument with a friend about Andrew Holleran's *Dancer From the Dance*. My friend claims the book is a witty and brilliant exposure of the weaknesses of gay male culture. I say it's mean and nasty and appeals to the self-hatred and self-doubt of gay readers. What is particularly slimy about both *Dancer From the Dance* and *Some Do* is that both books are written in a pseudo-satiric tone, so that accusations of not having a sense of humor can be leveled at the unimpressed reader.

One thing is for sure, the FBI no longer needs to infiltrate feminist and gay organizations. They just have to keep feeding their old memos to publishers like MacMillan. These mainstream publishers offer a steady supply of books like these to a population starved for any material about "feminism" or "gayness," and with no critical awareness, and perhaps no knowledge of alternative publishers. The need for independent lesbian, gay and feminist presses has never been more urgent.

Hard Corps

DRESS GRAY

By Lucian Truscott IV.

489 pp., Doubleday and Co., New York, \$10.95.

Reviewed by Eric Rofes

MALE-BONDING has been the guise for virulent forms of sexism. Hidden by a patina of romanticism in Hemingway's war stories or blatantly encouraged in traditional studies of men and power (e.g. Lionel Tiger's *Men in Groups*), woman-hating has been the underlying subject of the literature of men with men. In a community of men with no women present — in prep-school, in prison, in war — male-bonding takes on an additional dimension. A dynamic evolves whereby the violence that men visit on women is stepped up and redirected at other men. Former cohorts become targets; the assailant becomes the victim.

West Point is a laboratory for the study of male bonding and it is this institution — perhaps the most archetypically male setting in the world — that Lucian Truscott IV uses for his novel *Dress Gray*. West Point in the late sixties, before the introduction of women as cadets, before the Honor Code scandal, was a bastion of macho men: men trying to be more aggressive and tougher and straighter than one another. As masses of people throughout the nation were marching in protest of the Vietnam War, the Pentagon and West Point had to bear the brunt of the attacks on U.S. imperialism. To sign on as a plebe with the Military Academy required that a man be driven by a value system no longer acceptable to much of the population.

Ry Slight, the protagonist of *Dress Gray*, had all the makings of a successful military man at West Point, except for two things: an independent mind and a sense of justice. When he learns of the suspicious circumstances surrounding the death of a plebe he had supervised, he becomes obsessed with getting to the bottom of the case. This investigation takes the reader through the nearly 500 pages of Slight's snooping and information gathering, and results in the discovery of a ring of West Point and Pentagon officials who take their authority over cadets beyond military drills and into the bedroom.

While Slight is the character propelling the action throughout the book, the character of David Hand, the plebe whose death is discovered on page one, is the focus of Slight's obsession. Coming to West Point from New Orleans, Hand was different from other plebes since the first day.

Hand had one problem which, if he were more human, might be called his tragic flaw: he was aloof. Hand was separate from others by his own will. He was arrogant, constantly feeling superior to the other plebes and displaying his haughtiness in unabashed ways. Because of his attitude, Hand was the bane of the platoon's morale. He refused to work with his squad because the other men were too slow or too sloppy. Thus he became the target for his supervisor, Slight's anger. Slight, using his sexual relations with Hand's sister as ammunition was determined to break Hand into submission.

Almost a year later, David Hand's body is found floating in Lake Popolopen and the academy's commander squelches the news of the murder by calling it death by drowning. Hand's death would have been another of the many deaths occurring under suspicious circumstances that



are hushed up, except that his ex-supervisor Slight got a look at the autopsy before it became classified material. A large volume of water was found in Hand's lungs, indicating a struggle accompanying drowning. The other interesting information in the autopsy is that semen was found up Hand's rectal tract, a discovery that would be expected to astound any cadet, yet is taken in stride by both the doctor and by Slight. The autopsy leads the men to conclude, "Whoever fucked him, killed him."

Slight brings this information to his superiors and, as he goes through the academy hierarchy, trying to get someone to investigate the murder, Slight meets dead end after dead end. No one wants to touch the case and Slight becomes increasingly suspicious about administrative involvement in Hand's murder. Harassed, threatened with dismissal, physically beaten, Slight continues to pursue the case until the facts burst into the open.

Truscott's writing is powerful, but he cultivates a highly stylized prose that is often affected. This is not helped by Truscott's habit of reversing sentences ("They like to think that war was their reward, the currency they were paid, cadets did.") This is further complicated because the author has Slight reverse *his* sentences in a similar fashion. In Slight's case the author explains "He was reversing his sentences, something he did when he was tired." Perhaps Truscott himself was tired when he wrote the weaker sections of the book. Judging from the scenes of lovemaking between Slight and his Israeli woman-friend Irit Dov, Truscott's imagination, at least, was exhausted: "a fetid compost of sweat and the juices of the genitalia settled over them like a soft sheet." Yechhhh!

The author is certainly qualified to capture the spirit of West Point; he follows in the footsteps of his father and grandfather in becoming a cadet. He is not as qualified to write a book that tangentially relates to gay liberation. When Slight threatens to release information about Hand's murder to the press, a General warns him that "If this gets out, we're going to have all those faggot-communist demonstrators out there . . . thinking they've got a piece of the action up her at the academy." This section is set in June of 1968, before gay people *en masse* became militant and certainly before the public knew that gay people would stand up and fight for their liberation.

Reviewers of this book have often commented on the revelation that homosexuality exists at West Point, though none seem to understand the crucial connection between the powerful masculinity of the Military Academy and

homosexuality. It is not simply a matter of a few homosexuals finding their way into the academy. West Point breeds a kind of male-bonding that is homosexuality at its most dangerous. It is sexuality founded, not on the love of a man for a man, but on power and control. As distinct from gay men who may experience S&M as a constructive part of their sexual satisfaction, men at West Point cultivate a life of mental and emotional S&M where the structural hierarchy allows for neither consent nor control.

America produced institutions like West Point and it produces homosexuals like David Hand. Hand's sexuality was driven by the same incentives driving West Point — conquest, domination, power. As Hand's high school best friend explains, "He would brag and brag when he'd fuck some guy for the first time, especially if he was straight. Or he'd talk endlessly about somebody he wanted to fuck. But once the . . . ah . . . deed was done, as they say, you didn't hear much about the person again."

Hand enjoyed the idea of fucking straight men and he went to West Point "because West Point was the straightest place on the face of the earth." He liked the danger involved in that scene. It was this risk factor that finally caught up with him when he fucked one of the "straightest" cadet leaders, who couldn't deal with the incident in any way except by violence.

American patriarchy extols masculinity — the competition the coldness, the power. Men who cultivate these masculine characteristics are caught up in a culture that loves men. Often they love men and masculinity so much that they have sexualized them. Is it any wonder that homosexuality thrives at West Point? It is, however, a homosexuality that, because of its overblown admiration for men, cannot help but despise women. Regardless of his sexuality, every cadet at West Point loves men in a way that encourages a world without women. The fight West Point waged to keep women from becoming cadets takes on new meaning with this knowledge. Male separatism is merely the excuse for woman-hating.

Homosexual men are attracted to other men sexually. When they make a fetish of masculine men — physically or socially masculine — they must examine the roots of their desire. Power is the most important issue for men to deal with. When power is tacked onto sex, as in S&M, it is crucial that gay men examine their experience. The S&M lifestyle at West Point is destructive because it trains men to make power the priority through every phase of their lives.

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Britain

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The point about consciousness is important, because it helps us to understand why homosexual movements of resistance developed when they did. These movements are the focal point of the second half of *Coming Out*. The various reform movements which appeared in Britain from the 1890s through the 1970s were one kind of response to the hardening of social attitudes toward homosexual behavior. These movements were possible only when gay men and lesbians had developed a consciousness of themselves as homosexuals and *for* themselves as an oppressed group. And this consciousness only became possible in the context of a "homosexual role," a social definition of the homosexual as a personality type. As Weeks argues, "it was only with the widening public awareness of lesbianism, especially after the First World War, and the series of public pilloryings of lesbians in the 1920s and afterwards, that a commitment to lesbian identity became both more necessary and, for the majority, possible." (p.95)

Another kind of response, which Weeks does not examine, is the development of a homosexual community, of a sub-culture with established meeting places and methods of communication. This kind of response obviously underlay the growth of movements. But an analysis of it would require evidence which has not yet been accumulated. Jonathan Katz, Martin Duberman, Caroll Smith-Rosenberg, the Lesbian Herstory Archives, and Weeks himself, among others, are beginning to contribute to the effort. Moreover, such a study would actually require two studies, since a lesbian sub-culture developed much later than, and in different forms from, the gay male sub-culture. Until we gather enough evidence to make generalizations, we must be content with studies of political organizations. Weeks provides us with a good one.

Weeks describes four movements: the piecing together of an identity throughout the early twentieth century; the respectable lobbying for narrow, but essential, legal changes up to the 1960s; gay liberation and the attack on gender divisions in the 1970s; and the current combination of militant tactics and moderate goals. The detail he offers on each one is exhaustive; sometimes, especially in the case of gay liberation, it becomes exhausting. But a consistent and coherent analysis makes his account engaging. I

Sexuality

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tion and Race, Woman and Mother and The Perverse.)

In this first volume Foucault singles out four principal topics in the development of sexual politics since the early eighteenth century, each of which may be seen as fulfilling a broader function in the overall development of knowledge about sexuality. The first is the "*hysterization* of women's bodies." This also serves as a vehicle for the more general idea that sex is basically dangerous when separated from motherhood. ("Hysteria" comes from the Greek word for uterus and was the name for a nineteenth century disturbance, said to occur in women and to be due to the presence of female sex organs.)

The second topic is the "pedagogization of children's sexuality," which serves that function well-known to all organized social structures: stamping out the rebellious while they're still young, or rather, stamping out the explorer in each of us *by means of stamping in* pre-packaged (and thus innocuous) "alternative lifestyles." The third topic Foucault discusses is the "psychiatrization/medicalization of the perverse" which serves not only to stigmatize non-reproductive behavior, but also to channel such behavior into relatively stereotypic forms which are more readily managed. Fourthly, he describes the "socialization of reproductive behavior." This is done at the social, rather

Hopkins

Continued from Page 3

around the nut; he has a forked beard which, like his hair, has never been cut. He is majestic in bearing, strong, yet also 'lovely and lissome in his limbs.' 'For myself,' he said, 'I make no secret I look forward with eager desire to seeing the matchless beauty of Christ's body in the heavenly light.' There are also several images of stallions, dealing with the hair flaming around their genitals, which Kitchen notes as a pathetic example of the stage at which Hopkins' sexuality had been arrested.

As time went on, sexual repression and artistic repression became more and more closely linked. Hopkins felt acutely the strictures placed on his reading time and materials by his superiors, as well as his lack of time and strength after long hours of teaching, which curtailed his creative output. Aside from his correspondence, he had no one to talk to about the matters that interested him. He felt his energies being depleted from lack of inspiration and companionship, stating, "My ego is gone," or crying out "I am times eunuch!" He wondered if it had been worth it all, feeling he had failed even in his dedication to the Soldiers of Jesus. In his last years, he passed through a "dark night of the soul" marked by seven "terrible" sonnets, before reaching a kind of resigned peace. Living in Dublin, teaching classics at University College, he did meet the young Yeats and his circle, and his correspondence with Bridges, Dixon and the poet Patmore grew, but he felt more and more that he had been somehow cheated, unfulfilled. He longed for death, and when it came, his last words were "I am so happy, so happy."

This is an altogether admirable biography, well writ-

do not intend to summarize his history of the movements, but I do want to take note of a few important arguments.

Weeks rightly stresses the importance of socialism and feminism in the early development of identity. Although we tend to think that an emphasis on "the personal as political" was a new feature of the late 1960s and 1970s, the culture of early socialism in Britain, in its attempt to create new forms for all aspects of people's lives, embodied just this blending of public and private concerns. E.P. Thompson has described this legacy in his biography of William Morris; Weeks captures it in his discussion about Edward Carpenter. The ideas which Carpenter upheld about "comradeship" and women's personal freedom were not abstract notions, but expressions of a way of life he attempted to practice. His success was mixed, as Weeks notes, but his example was crucial for the first generation of reformers. As he wrote to his friend Charles Oates in 1887: We are going to form by degrees a body of friends who will be tied together by the strongest general bond and also by personal attachment and that we shall help each other immensely by the mutual support we shall be able to give to each other. The knowledge that there are others in the same position as oneself will remove that sense of loneliness when plunged in the society of philistines which is almost unbearable. (p.77)

Carpenter was a direct influence on what seems to have been the first British reform group, the secret Order of Chaeronea. From him they gained an understanding that the liberation of homosexuals could only be the task of homosexuals themselves — an idea that would be "rediscovered" in the 1970s.

It is worthwhile comparing Weeks's description of the British movements to what we know about American counterparts. Weeks notes that the "mildly reformist" Mattachine Society was too radical for British reformers of the 1960s. John D'Emilio's excellent articles, in recent issues of *The Body Politic*, on the early Mattachine corrects this view of the organization. D'Emilio has discovered that the Mattachine began as a radical organization. Its founders gained much of their political experience as members or fellow-travellers of the Communist party during the mid-century years of the Popular Front. These founders developed an analysis about the sources of oppression that required a mass movement of homosexuals to eradicate it. But the early founders (among them, Harry Hay, who appeared in *Word Is Out*) were driven out of the society by conservatives, victims of

than individual, level in order to maintain and develop whatever "racisms" are useful to the status quo: homophobia, discrimination against the young, the old, the non-white, the female, all in the name of "the good of the population."

The "natural" laws of matrimony created a new kind of need, namely "reproductive value," and consequently produced yet another kind of 'poverty' (not being useful — reproductively — to the race). The newly discovered (created) "poor" were "hounded, but not always by laws; and locked up, but not always in prisons; and they were sick perhaps, but in any case they were scandalous, dangerous victims of a strange evil; they were children wise beyond their years, precocious little girls, ambiguous schoolboys, dubious servants and educators. This was the numberless family of perverts who were on friendly terms with delinquents and akin to madmen."

They say you have to draw the line somewhere. Big brother will discover where and help you. Part of the power structure is in our heads, and part of its effect is that we've been persuaded (perhaps willingly) not to use that power we *do* have, especially in connection with dangerous stuff like sex. How has this happened? Read Foucault's *History of Sexuality* for a starter.

ten, well paced, with just enough of the background of Hopkins' time and milieu included to throw the character of the poet and his friends into relief. Kitchen has come very close to her subject, while still maintaining a sense of the distance of the man, which he had even from himself and his terrible struggles.

While this is the first biography to deal with Hopkins' sexual problems, Kitchen has chosen not to deal with more speculative questions concerning Hopkins' choice of the Jesuit life. Her tone and method are in keeping with the common sense Hopkin prized: "... he [Hopkins] was a Jesuit, and his decision to become one was no more arbitrary than most people's choice of career. I think he had a fundamental need to share in some kind of literary or artistic life and this was denied him; but he also had a need for protection for so-called moral danger. It is useless to blame the Society of Jesus for not providing him with literary opportunities compatible with twentieth-century lay taste."

Regardless of the lacks in his own life, Gerard Manley Hopkins' poetry has gone on to fill the lacks in many others' lives.

"Above all, he could recreate the moment of arousing wonder at physical attraction and he could describe the experience of barren despair. These two are, perhaps, the most consuming private experiences known to the majority of people. Which is the reason why, despite his having spent his life in a manner with which few can identify, Hopkins still affects the modern heart."

And, fortunately, he affected Paddy Kitchen's enough to write this excellent book.

McCarthyite hysteria. The Mattachine Society, like British reform movements, shifted away from its more radical beginnings. Accepting the prevalent biological assumptions about social differences between the sexes and about homosexuality, the groups stressed education as a method, respectable (medical) "experts" as spokespersons, and compromise as a goal.

One might expect that Weeks's participation in gay liberation would lead him to gloss over the shortcomings of that movement. But that does not happen. You'll find no *Pilgrim's Progress* version of gay history here. In fact, Weeks finds us currently in a period of transition, with future directions still unclear. Weeks argues that two conditions mark the present situation. Both of them are the result of the success of gay liberation in making an open life more possible. First, as "the ghetto comes out," there is a tendency for liberation to be absorbed into mainstream heterosexual culture, that is, for homosexual identity to be expressed *merely* through gay consumerism. As a writer in *Gay Left* tartly phrased it, "'Gay is Good' is beginning to mean, 'Good for Business'." This tendency encourages political passivity (which is the essence of consumerism). It also distributes the benefits of changes unevenly, so that a single, childless, upwardly mobile gay man in a large city benefits more than the small town or rural working class man or woman. Second, the growing toleration of a gay "lifestyle" makes homosexuality less threatening and "less of an issue" (if one chooses to privatize it). As a homosexual identity becomes less overtly important, other identities separating homosexuals become relatively more important. Hence the divisions currently facing the movement: between men and women, activists and feminists, socialists and counter-culturalists. I could add a few more to his list, but generally I found that Weeks's analysis accurately described the American situation. These are the very divisions — in a bewildering range of combinations — which have emerged in the attempts by the Boston gay community to work together over the past year: Lesbian and Gay Pride Week, the Revere cases and the related man-boy love debate, and the anti-Bryant demonstration.

Although Weeks does not say so explicitly, it may be that the gains achieved by gay politics in the last decade are in fact changing the social definition of the "homosexual role." A change of this sort necessarily requires reflection and evaluation. *Coming Out* is an invaluable contribution to this process.

West Point

Continued from Page 5

S&M is at its most constructive when it is used as a vehicle to explore and express power issues consciously. Since power is such a strongly conditioned need for most men, if it can be released consensually in a controlled sexual scene and not be arbitrarily discharged in all aspects of one's life, everyone is better off.

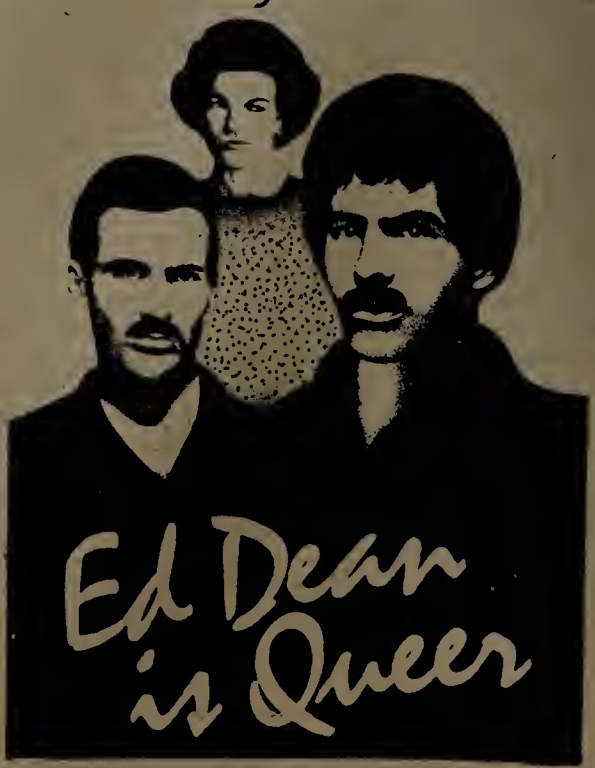
At the end of the book, his investigation over, Slight tells his cronies, "I have an idea Hand was such a good plebe because . . . because he was a fag." When pressed to clarify this statement Slight can only articulate that "Hand understood something about what goes on here at West Point that we didn't understand." What Hand understood was what it is to be masculine to the ultimate degree; to allow for no weakness, no error; to hate feelings, sensitivity, kindness. Hand succeeded at the academy, not because he was a fag, but because he was a particular kind of fag. Some fags do not extol masculinity and do not hate women; they would never succeed at West Point.

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The Massachusetts Caucus for Gay Legislation

GAY LEGISLATION IN 1979

WHY?

All gay people have stories to tell about how we hide our loving relationships from our employers, our co-workers, our apartment superintendant or realty agents, and from the public in general. Only a small percentage has managed to escape having to stay at least a bit in the closet. And why is that? It's not that we're afraid. The times have let us show more spunk in openly defending gay love than any generation since the less democratic civilizations of Greece and Rome. The answer is simply that we're in the closet because we still face an awful lot of gut prejudice — real prejudice — and it's easier if that doesn't interfere with our paychecks or our homes. The fact that all that hiding really hurts us is a truth we also try to avoid.

But how long can this go on? Twenty years ago, discrimination against "homosexuals" was completely accepted by society, and the courts would even prevent people from associating with other "known homosexuals." Today only a minority of employers and realtors in Massachusetts would discriminate against people who are good employees and tenants. But that prejudiced minority is significant, and it's time the rest of us insist that the laws be amended to make everyone aware that times have changed. Gay people are here to stay. The sex of the person we choose to share our lives and our beds with is just too important and personal to be a matter left to the judgment and whim of those who would cause damage to the honest lives of gay citizens. Like discrimination based on color, or religion, or sex, it's simply unfair.

We can do it. We've come very close in the last three years. We could make Massachusetts "the first state to legislate gay rights." But you have to do your bit. Give what you can, write your two letters, and get your straight and gay friends to write theirs — let the politicians know you're alive. Nobody but you can speak for you. And then take yourself and a friend to dinner on the day the bill becomes law.

— Ann Maguire and Dave Drolet,
Co-coordinators

THE LEGISLATION

These are the gay rights bills that have been introduced into the 1979 session of the Massachusetts Legislature:

H. 2650 DISCRIMINATION IN STATE JOBS

"Defining the Right to Work on an Equal Basis in Public Employment" This should be the first bill, and the easiest, to pass, setting the stage for the others. The bill would make discrimination in state and civil service employment on the basis of affectional or sexual preference illegal.

H. 2527 GENERAL DISCRIMINATION

This bill would make discrimination on the basis of affectional or sexual preference illegal in most employment, housing, mortgages, bonding, credit, public accommodations, insurance, union membership, and in leasing commercial space. It does so by amending the existing civil rights laws.

H. 5498 REPEALING THE SEX LAWS

This bill would amend five sections of the state criminal code which presently regulate the sexual behavior of adults. Our amendments would make that behavior illegal between consenting adults only when it is committed in public. (These ancient laws prohibit "crimes against nature," "fornication," "unnatural acts," "open and gross lewdness and lascivious behavior," sexual intercourse, and "the abominable and detestable crime against nature.")

WHAT YOU CAN DO:

1. WRITE YOUR LEGISLATORS.

The most realistic way for people to affect the vote of their legislators is to write them a personal letter. As many as six letters on any one issue is considered a landslide by most state legislators, so your letter does count.

Of critical importance is that people from all parts of the state write to their legislators.

To find out who your state legislators are. Each voter has one State Representative and one State Senator. To find out their names, call your city or town clerk or elections commission and ask for the ward and precinct number for the address at which you are registered to vote. They may be able to also tell you who your legislators are. If not, call the Voter Information Phone (1-800-882-1649 toll free; in the Boston area call 357-5880) from 10am - 2pm, or the House Clerk (727-2356) from 9am - 5pm, or the League of Women Voters in the phone-book or the Secretary of State (1-800-392-6090).

What to say. Refer to the bills by number plus a short title and ask for a vote in favor and a reply to your letter. Your letter will have more impact if you show that you are familiar with the legislator's vote or stand on the issue. Check the list on the other side of this brochure for this information and write your letter accordingly. Thank those who have voted favorably in the past and ask for their vote again. For new legislators, for those uncommitted or who have voted unfavorably on the bills, state your feelings honestly but don't get defensive or offensive. Be brief and concise. Supporting this legislation will not identify your sexual orientation. Many non-gay people do. Letters needn't be "professional." In fact, plain, honest letters are the best.

Send to: Address your letters to: The Hon. _____, State House, Boston, MA 02133. Begin the letter "Dear Senator _____" or "Dear Representative _____."

Get others to write. Most people will find this a simple yet effective way to show their support, whether they are gay or straight. Contact us if you would like some of these brochures.

2. CALLS AND VISITS

A visit in person to your legislator is the ultimate in effectiveness. It is best to make an appointment. Those from outside the Boston area usually have an office in their districts. To reach your State Senator call (617) 727-2455; State Representative (617) 727-2424. If you want to visit your legislator with someone, contact us and we will try to find someone to go with you.

MONEY: ENERGY.

We need money mainly for printing and postage and are relying on small individual donors. If many people each sent us \$5 it would be put to good use. Checks can be payable to MCGL. Also we would enjoy hearing from persons interested in working with us.

THE STATE LEGISLATURE HOW THEY STAND

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Y — ALEXANDER (Marblehead)
Y — ALMEIDA (Plymouth)
N — AMBLER (Weymouth)
N — ASIAF (Brockton)
SP — BARRETT (Reading)
N — BASSETT (Lynn)
SP — BENSON (Leverett)
SW — BEVILACQUA (Haverhill)
SP — BICKFORD (Berlin)
N — BLY (Saugus)
N — BOHIGIAN (Worcester)
SP — BOLLING (Roxbury)
N — BOURQUE (Fitchburg)
Y — BROWNELL (Quincy)
Y — BUFFONE (Worcester)
Y — BUGLIONE (Methuen)
SP — BUNTE (Roxbury)
SP — BUSINGER (Brookline)
N — CAHIR (Bourne)
Y — CAHOON (Chatham)
SP — CARD (Holbrook)
N — CAREY (Easthampton)
N — CATALDO (Revere)
Y — CELLUCCI (Hudson)
N — CERASOLI (Quincy)
N — CHMURA (Springfield)
N — CICCARELLI (Watertown)
NE — CIMINO (Milford)
NE — CLARK (Hamilton)
NE — COCHRAN (Dedham)
SP — COHEN, D (Newton)
Y — COHEN, G (Andover)
SW — COLE (Lexington)
N — COLLARO (Worcester)
SP — COLLINS (Amherst)
N — CONNELLY (Agawam)
N — CORAZZINI (Shrewsbury)
N — CORREIA (Fall River)
NE — COSTELLO (Amesbury)
N — CRAVEN (Jamaica Plain)
N — CREEDON (Brockton)
SW — CUSACK (Arlington)
N — DECAS (Wareham)
NE — DE FILLIPPI (W. Springfield)
Y — DEMERS (Chicopee)
Y — DE NUCCI (Newton)
NE — DI MASI (Boston)
N — DOYLE (W. Roxbury)
N — DRISCOLL (Northbridge)
Y — DUFFIN (Lenox)
Y — DWINELL (Milbury)
N — FALLON (Clinton)
N — FEENEY (Hyde Park)
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NE — FINGERMAN (Boston)
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N — GOYETTE (New Bedford)

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SP — GRAY, B (Framingham)
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NE — HARRINGTON (Holden)
Y — HEALY (Charlestown)
N — HERMANN (N. Andover)
Y — HOLLAND (Longmeadow)
N — HOWE (Somerville)
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Y — KEVERIAN (Everett)
Y — KHOURY (Lawrence)
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Y — LA FONTAINE (Gardner)
Y — LAMBROS (Dracut)
Y — LARKIN (Needham)
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N — LOMBARDI, M (Cambridge)
N — LONG (Westport)
N — LORING (Acton)
Y — LUSSIER (Pittsfield)
Y — LYNCH (Barnstable)
Y — MacLEAN (Fairhaven)
Y — McGEE (Lynn)
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N — McNEIL, R (Leicester)
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N — MANNING, M (Milton)
SW — MAROTTA (Medford)
SW — MATRANGO (N. Adams)
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SW — METAYER (Braintree)
N — MICELI (Wilmington)
Y — MINAHAN (Wakefield)
Y — MOFENSON (Newton)
NE — MONAHAN (Beverly)
N — MOORE (Hopedale)
N — MORRISSEY (Quincy)
SW — MULLINS (Ludlow)
SP — MURPHY (Peabody)
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N — BUELL (Boxford)
N — BULGER (Boston)
SP — BURKE, E (Framingham)
NE — BURKE, J (Holyoke)
Y — D'AMICO (Worcester)
N — DORIS (Revere)
Y — FITZPATRICK (Stockbridge)
N — FOLEY (Worcester)
N — FONSECA (Fall River)
SP — HALL (Fitchburg)
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By Greg Jackson

I have regretted being gay only a few times in my life. None of these regrets has ever resulted from the usual conflicts — religious guilt, societal estrangement or familial rejection. No, there is only one thing that can make me wish I were a happily-married, monogamous heterosexual. Venereal disease.

And not only venereal disease but all the other health problems which are familiar to the gay male community. There is a whole litany of them: in addition to the two giants, Gonorrhea and Syphilis, there is the mysterious Non-Specific Urethritis and a force of lesser evils, including Crabs, Scabies, Herpes, and Warts. Looming above all of these is the granddaddy of all gay health problems, Hepatitis. The v.d. education slogan assures us that "v.d. is for everyone," but gay men know that it is for some of us more than others. Straights and lesbians can and do contract all of the same things that gay men do, but not as many of them and not as often.

Because these health problems are rather commonplace in the gay male subculture, gay men are generally rational and nonplussed by the possibility of catching "something." They reason, quite rightly, that before the advent of penicillin, gonorrhea and syphilis were very definitely diseases to avoid. Now, however, thanks to Sir Alexander Fleming, they are easily cured before they develop into serious problems. Crabs, scabies and herpes, although sometimes nearly impossible to get rid of, are really no more than big nuisances. Hepa-

titis remains the one big worry. But there is even a vaccine for hepatitis now, although it is still in the testing stage.

Unlike the typical gay male, I am neither rational nor nonplussed about gay health problems. In the first place, I am a hypochondriac and, in the second place, I have a phobia of needles. This combination results in a particularly excruciating terror. Both these phobias, like everything else, date back to my childhood. I was an uncommonly sickly child and what diseases I did not develop, I convinced myself that I did.

Unfortunately, my family doctor's cure for everything from a hangnail to cirrhosis of the liver was shot of penicillin. My own dread of regular visits to the doctor was matched by my parents'. As they bundled me up, they would always tell me that we were only going out for an ice cream. I knew better. I would look at them accusingly and scream, "Who takes a sick kid out of bed for an ice cream cone? You're taking me for a shot." I would then run to the kitchen where I would squeeze into the space between the refrigerator and the wall.

This was a trick I had learned from Debbie Moore the day all the town's five-year-olds were at the County Health Department for immunizations. She held out behind the Frigidaire for 45 minutes before she was finally dragged out. I supported her 100 percent the whole time as I screamed, "Don't come out, Debbie, they'll just give

you ten shots." I knew that for as long as all the nurses were busy trying to coax her out, my own fate would be postponed.

Very little has changed since then. Of course, now, I'm too big to fit behind the refrigerator and too old to kick and scream. Now I just faint from the anxiety of not being able to kick and scream. I have grown into a very healthy adult so I seldom need injections. However, I do go for a blood test every few months. These visits are as stressful as the doctor's visits of my childhood. Because I think it is only fair to let the nurse in charge know what she is in for, I always say, "I usually faint when blood is drawn. Don't you think I should lie down?"

Now, there are two types of public clinic nurses. The first type is a silver-haired hip old lady who is sympathetic and reassures you that it is all right to faint. She chuckles as she informs you that you will not be the first one to hit the floor that day. The second one just stares at you with a venomous look that says, "You dirty faggot, you've had your fun, now face the music." With either type, the inevitable happens and I regain consciousness amid strange faces peering down at me and arms offering me glasses of orange juice.

Living with a hypochondriac is no fun. My lover and roommates rue the day whenever I develop an itchy crotch. An itch in that general vicinity can mean only one thing. No matter that I have slept with no one but my lover, Peter, for the

past 36 months. I have read somewhere (probably in one of the medical encyclopedias I have to keep hidden because Peter threatens to throw them out) that crab eggs can lie dormant for months before hatching into those hateful little lice. No amount of rational persuasion or fruitless inspection of the pubic area can avail. We must strip the house bare of all bedding, towels and clothing for a trip to the laundromat. Unfortunately, not everything that comes in contact with crabs can be thrown into a washing machine. However, there is more than one way to kill a crab. Whenever one of my roommates comes home to find a refrigerator full of pillows, she doesn't have to ask why.

It is an ironic fact that hypochondriacs are very healthy people. We develop all the symptoms although we never get the disease. However, we probably suffer more from the symptoms than if we actually had the affliction. Although the possibility of catching any diseases terrifies me, I have always feared hepatitis as the ancients must have feared the plague.

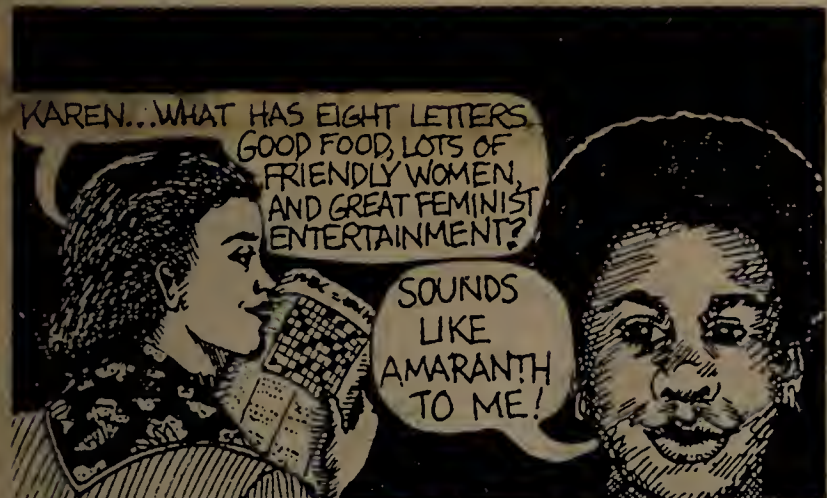
Last year the worst happened. I did not get hepatitis, but Peter did. Knowing how I would react, he tried to keep the truth from me. It's true that I am usually too preoccupied searching my own body for signs of disease to notice other people's. But when Peter turned a very unbecoming yellow and was too exhausted to get out of bed, I knew the end had come.

Peter was too weak to stop me as I reached into the furthest recesses under the bed for the medical encyclopedia I keep hidden there. "... incubation period of several months... debilitating illness... can result in death..." These phrases were like nails hammered into my coffin. As I read I realized that for the past several months I had been sleeping with, making love to, and drinking from the same glass as a carrier of the most dreaded disease of all.

No one could console me. Peter's doctor diagnosed his hepatitis as a light case. I was happy to hear that. At least he would be on his feet in time for my funeral. A gay doctor was consulted; he cheerfully reported that, for unexplained reasons, lovers seldom catch hepatitis from each other. I knew that I would be the exception that proved the rule. Others counseled that if I were really worried, I should have a gamma globulin shot. A dose of gamma globulin would lessen my chances of contracting the disease even more. But, a well-meaning but imprudent friend warned, "The injection is a huge one and it hurts like hell."

At last I was caught between a rock and a hard place. I could forego the shot and die a slow, horrible death from hepatitis or I could subject myself to a huge and painful needle.

When the day of decision came, Peter knew exactly where to find me. "Now, Gregory, come out from behind that refrigerator. We're only going for an ice cream cone."



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Commentary

Diversity Must Be March Priority

By Eric Rofes

There will be a National Lesbian and Gay People's March on Washington, D.C. on October 14, 1979. This will be an important and historic event and one which merits the participation of the entire community and all its friends from all over the country. Delegates to the Philadelphia planning conference agreed that organizing would need to be swift and efficient, and committed themselves to adequate representation of lesbians, Third World people, gay youth, and people from different parts of the country in planning in all aspects of the march preparations.

This is an important commitment, and one that must be fulfilled if we are to be successful. While the body of delegates showed a sincere commitment to lesbian, Third World, and youth participation, a commitment to diverse regions — particularly what one group of delegates referred to as the "Hinterlands" (non-coastal, non-urban areas), was sorely lacking. The conference was dominated by easterners as is the interim National Coordinating Committee, the major work body of the organizational structure.

Two other structures will certainly include wide regional representation — the national board, which is primarily a communications network, and the steering committee, which will be made up by an equal number of representatives from all regions of the nation. The Coordinating Committee, which will make the

"quick decisions" on the march, will have 18 members. At the conference, delegates elected an interim co-ordinating committee — to get the ball rolling, and to organize the May national meeting. I have concerns about this committee.

At the time of its election, I heard no mention of achieving regional diversity on this board. Granted, things were rushed, hasty decisions were made, people were exhausted. We now have an interim co-ordinating committee of 18 people — equal women and men, strong Third World representation, several people from gay youth. The regional breakdown, however, is appalling. Of the 18 members, half are from New York (all but one from New York City); two are from Washington, D.C.; three are from San Francisco; two are from Houston; one is from Detroit. One person I can't locate regionally. Five cities do not represent our community.

There is a need to be concerned about this breakdown. Many non-easterners at the conference spoke of Eastern chauvinism. The woman speaking for the Hinterlands caucus decried the "blatant disregard for regional delegates" and insisted on substantial representation on all committees. Yet the only non-urban representative on the Coordinating Committee is from Woodstock, NY. There is no one from New England, the Southwest, the Rocky Mountain States, the Southeast, Middle America, the Pacific Northwest. This must be changed.

The interim coordinating committee must realize that they will have to give up their positions in favor of more regional distribution. I am concerned about a letter sent to all conference delegates this week, which refers to the Coordinating Committee without acknowledging that they are an interim body, existent until the national meeting in May. They need to put energy into making certain that this national meeting includes representatives from all over the country. This can be achieved by doing a quick outreach now to those areas under-represented. The meeting site must be in Middle America — or as close to Middle America as possible, as well as being in a state that has ratified the ERA — perhaps Colorado or Ohio or Kansas. It is crucial that the people organizing this march exhibit active concern for incorporating those communities of lesbians and gay men that are not as highly organized as the New York and San Francisco areas.

I make these criticisms and express these concerns because I am committed to the march as a means to publicly exhibit our diversity as well as to demonstrate our unity on specific issues. I applaud the lesbians and gay men who are struggling together to make the march successful. Now is the time for more people to become involved in organizing the march. Contributions, requests for information, suggestions, should be sent to the temporary office of the National Lesbian and Gay People's March on Washington c/o CLGR, 156 Fifth Avenue, Rm. 505, New York, NY 10010.

Film

Simon Says

California Suite

Directed by Herbert Ross

Starring Jane Fonda, Michael Caine, Bill Cosby, Walter Matthau, Elaine May
At the Sack Cheri

Review by Melvin Frankel

On the surface of it, Neil Simon seems to be adventurous, this time, expanding his art, to the point of including a somewhat unusual portrait of a gay man. But *California Suite* gets stranded midway between hard social commentary and the aim to please — those he's criticizing. Simon's *Suite*, in four separate stories, is possibly named after the classical music suite, but it holds together more like a Broadway musical.

The pop musical element seems a bit healthier in Simon's more typical plays. Musicals may pretend to have a theme — such as "love conquers all" — but in the majority of them, as in the Simon play, the real theme has been that the sheer energy of life is a sustaining force.

But I must say, as one of them card-carrying faggots, regarded as lawfully taboo and, incidentally, not-even-a-man, I have a hard time laughing at those "nice" heterosexual comedy stereotypes whose main goal in life is to secure a bank book and, incidentally, shrug off their dreary marriage. My mind won't roll through such pretexts with laughter.

The opening segment of *California Suite*, however, begins as if Simon were making amends for his somewhat narrow vision. Jane Fonda visits her ex-husband in California to gain total, rather than ten-month-a-year, custody of

her teenage daughter whom Fonda claims is in need of protection from the flabby mental attitude of her ex-husband. He is a writer and Fonda accuses him of having lowered his artistic standards over the years. It seems this might serve as an exorcism of the Neil Simon persona. In fact, Simon's usual comic set-up is here inverted so that punch lines turn out to be vulgar insults by Fonda at her ex-husband. Before the couple's relation to one another is clarified, this type of insult continues. They go lie on the beach, as in a typical boy-girl-in-bathing-suits scene, while this nice guy takes more verbal abuse. A wonderful air of surrealism begins to hover about. But then it's indoors with them and the man shrinks to becoming the nice-father-wanting-the-best-for-his-daughter until Fonda admits that she wants custody of her daughter only because she is, despite her critical faculty, your basic middle-aged woman: lonely. (Fonda's acting genius allows us to remember, fondly, her character's sharp tongue.)

In the second segment, Michael Caine plays a closeted gay husband who is another mild-mannered author. He has flirted with a male actor, in front of his wife. Sounds daring: he does this on the night she is up for an Academy Award! But he doesn't dare speak to his wife about his gayness until after many scenes wherein they do nothing but "dish" each other. (An unsuccessful tap into Edward Albee's *Virginia Woolf*.) And, rather than Caine making a clean break with

his wife and hoping to start life fresh with the male actor whom he says he will visit while passing through Europe, Caine and wife confess their loneliness and vow to remain together, despite their sexual discrepancy. (Carson McCullers did it better in *Lonely Hunter*. It's not surprising that gay writers know better how to "dish" and treat loneliness with aplomb.) It's as if Simon were saying, homosexual love is flirtation; man and woman together have staying power. (Take a bow, all you gay and lesbian couples who reached the seven-year "common law" marriage state, years ago.)

The third *Suite* segment skips in and out of the others like a repetitious vaudeville joke. Two black couples vacation together and argue like middle-class whites over what next tourist attraction they'll lap up. If this had come at the end of a surrealistic view of the world, it might have warned that any race of people, given superficial affluence, can cross the fine line between the nice person and "sop." As is, the segment is an embarrassment, a return of the two-dimensional black to the screen.

Would you believe! I can't remember the fourth segment. I vaguely recall a pretty hairdo. Page boy! Or do I place significance where it isn't?

Maybe if this nice playwright could have presented a new idea to his old Wednesday matinee audience without fearing multiple heart attacks, *California Suite* would have ventured further west than the central Ticketron booth.

Film

Deer Hunter Slain

The Deer Hunter

Directed by Michael Cimino
Starring Robert DeNiro,
Cazale, John Savage,
Streep, Christopher Walken
At the Sack Charles, Boston

By Nancy Wechsler

I have always thought that in order to write a really good movie review, the reviewer should have seen the movie at least twice. Seeing *The Deer Hunter* just once was bad enough, so if this review suffers from a lack of a second-viewing — so be it. I would go back to the theatre a second time only to leaflet or picket.

Why write a review of *The Deer Hunter* for GCN? There were at least three anti-gay jokes in the movie, and a good part of the film had to do with male-bonding, or male friendships. Those would be good reasons, I suppose, but the real reason is that I saw the film and it really bothered me. I wanted to write something about it, and GCN is the paper I always think of when I think of writing something. The paper is an integral part of my life, and of the community in which I live.

I have seen two movies in my life that I feel never should have been made, never been shown. One was *A Clockwork Orange* and the other is *Deer Hunter*. Perhaps there have been others but I have successfully blocked them out of my consciousness at the moment. Both these films I mention were filled with senseless violence — with no letup.

The Deer Hunter traces the lives of a group of men from their jobs in a Pennsylvania factory town through a marriage, a hunting trip, and, for some of them, a tour of duty in Vietnam and then back home.

The film has the makings of an interesting plot. But the wedding scene was needlessly long (the whole three-hour movie was need-

lessly long), the hunting trip which must have been somewhere in the Blue Hills (since they drove there) had a backdrop that looked more like the Grand Tetons, and in Vietnam we are shown atrocities committed by the North Vietnamese on villagers and their American and South Vietnamese POW's that were, in fact, probably committed by Americans on Vietnamese. The movie feeds into Americans' desire to believe that My Lai never happened.

It is probably true that during the war both sides did things that no one should be proud of. But to make a movie that tilts the torture and senseless killings in the direction of the North Vietnamese is to deny America's terrible role in that war.

What crimes, violence am I talking about in the film? Our American hometown boys get captured along with South Vietnamese soldiers during a battle in a small Vietnamese village. One by one they are tortured. One method shown was a kind of "Russian Roulette" — put just one bullet in a gun, spin the chamber, and make the prisoner shoot himself in the head. Either the gun goes click . . . and the prisoner has survived a bit longer and the gun is passed on to another prisoner, or the gun goes off and the audience gets to see someone's head being blown off. This doesn't happen just once in the movie, but seems to be a theme throughout. It is gruesome, disturbing and never-ending.

It seems also that in reality this kind of thing did not happen in Vietnam — both sides say that "Russian Roulette" was not one of their methods of interrogation. Many countries protested the showing of the film recently at the Berlin Film Festival and claimed that it falsified events. I hear that the director now claims his "Russian Roulette" was a form of poetic license — using one method

of torture and interrogation to portray others. The director is a sick kind of poet.

Some reviewers have said that the film is an anti-war film, or a film that shows Americans sobered and made less patriotic by their experiences. But I think the film is pro-violence and anti-Vietnamese more than anything. In the end of the film our group of men and the women they know sing "God Bless America." While they are singing it less strongly than they might have earlier, they are still singing it — as a way of pulling themselves together and out of their depression and shock.

I said earlier that the movie was also about male bonding and male friendship — and here is where the only good things in the movie come through. These men really do care about each other. They form a community, sometimes just the men, and sometimes with the women who are friends, girlfriends or wives. They take care of each other. They talk to each other about their fears, they make promises and real commitments to each other. They get angry at each other, defend each other, work things out. They cry in front of each other, and hold each other. At one point in the movie one of the main characters — Michael — looks Nicky straight in the face, holds Nicky's head and tells him he loves him, he's his friend. It is too bad all these interactions are in the context of war and deer hunting. Still, if the movie had been more about expressions of love and friendship between men, and more honest about America's role in the war, and less violent, it could have been an interesting movie. Vietnam touched on all Americans' lives — whether you went there, had a friend or family member go there, and/or were part of the anti-war movement. We need films that remind us of our history, not films that distort it.

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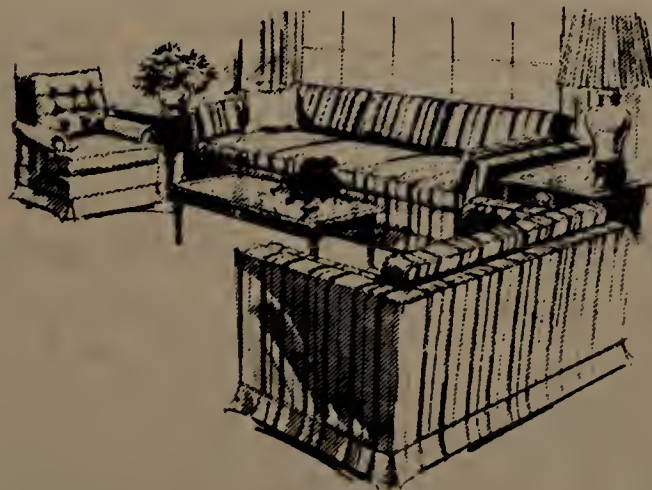
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Classifieds

BM, 27, oppressively lonely, will ans all promptly. Lewis Stubbs 057280, P.O. Box 221 (63-218), Raitford, FL 32083. (28)

GWM, 26, 6'2", 160, brn h, hazel 3. Love swimming, caping, cooking, dancing, all music except jazz. Looking for gay males any age. Michael Butler 062025, W-3-S-7, P.O. Box 747, Starke, FL 32091. (28)

Young Italian male 24 would like to write someone who cares & needs someone to love like i do. No phonies please. Released in 11 mos, want lover, not playtoy. 5'8", 160, brn h & e. Carmen Albrerio A-044186, W-3-N-1, P.O. Box 747, Starke, FL 32091. (28)

Black man, lonely in need of someone to correspond with. No liars, drunks or phoneys. Please send pic w/first letter. (M or F). Johnny Jones 056715, N-1-N-8, P.O. Box 747, Starke, FL 32091. (25)

Yng man in need of friend, interested in meeting gay person. Race, age don't matter as long as person is nice. Earl Sutton 016142, P-1-S-8, P.O. Box 747, Starke, FL 32091. (25)

28, 5'7", 170, brn h, brn e, 19" arms, 49" chest. Into body building. White, no family or friends, love playing pool & skating. Orville A. Tiffany 056598, Box 488, Polk City, FL 33868. (25)

Lonely, seek friends & meaningful correspondence. Will ans all. 25, 5'6", 140, blk h, brn e, single, no ties. James Lattimore 143-103, P.O. Box 45699, Lucasville, OH 45699. (25)

WM, 5' 11", 169, brn h, emerald e. Eddie Witt 061150, 1370, P.O. Box 1100, Avon Park, FL 33825. (25)

Gay M would like letters. Very lonely since lover's death last yr. Need warm, loving person for friendship, relationship not ruled out. Ray Barker 13910, P.O. Box 14-9-6, Boise Idaho 83707. (30)

WM wishes to correspond with sincere people. Will sincerely ans. all. James R. Tucker 049866, A-144T, P.O. Box 661, Bushnell, FL 33153. (30)

Bisexual, 22, 6'4", 162, brn hr, hazel e. Like basketball, football, baseball, art woodwork, reading. Am quiet, at-home type person, serving 26 yrs. Richard Kaszanek 057854 (72-116), P.O. Box 221, Raliford, FL 32083. (30)

6'4", 230, Taurus. Like Sports, art, music, weight lifting, body building. Would write to anyone. Race, religion no significance. Milvin Thomas, 140-534, Box 69, London, OH 43140 (30)

Black, 25, 5'11½", 174, really dig gay people, can't wait to get to know some. Dan Calhoun 046240, N-3-N-2, P.O. Box 747, Starke, FL 32091. (30)

5'7", 145, blind h, bl e, hobbies: all water sports, stamp collecting. Johnny Gibson, 041622, E-20, P.O. Box 221, Raliford, FL 32083. (30)

WM, 26, 5'6", 140, brn h, bl 3. Attend Ohio U. thru mail, business maj. No one to write to me, desperate to hear frm someone on outside. Will ans all. Terry Croff 150-516, P.O. Box 511, Columbus, OH 43216. (26)

Bi, 23, 5' 8", 165, very lonely sks meaningful relationship w/intent of union after release in 16 mos. Especially fond of effeminate types. Race, creed, color, age unimportant. Lorenzo Staten 047930, S-3-N-12, P.O. Box 747, Starke, FL 32091. (25)

Want to correspond w/all concerned persons, will ans all letters. Capricorn, hobbies are chess, music, dancing, sports of all sorts. Ralph Mather 151-102, P.O. Box 69, London, OH 43140. (25)

Correspondence sought: Mark D: Behring 18895, Box 911, Sioux Falls, SD 57101.(31)

NOT FOR SALE!
The package is lt brn h; drk brn e. The contents is pure sexuality. On the market soon and can be yours for a letter. Elwood Lamar Albright 015526, Box 747, Starke, FL 32091. (31)

Lonely inmate seeks correspondence from home state. 27, 5'9", 160, blk h, brn e. Must be sincere, send photo, will ans all. Herbert Anderson 151-920, P.O. Box 69, London, OH 43140. (31)

GWM, 32, 5'8", 137, brn h, bl e. Like fishing, hunting, camping, all sports. Lkng for someone very sincere & loving. Bobbie Dimecki 148727-37-3-6, Box E, Jackson, Michigan 49204. (32)

GM of Mexican heritage would like to receive mail from sincere gays. Jose Hernandez, Box 900-33978, 3A-226, Jefferson City, MO 65102. (32)

Black male, 5'10", 169. Would like to hear from anyone that will have time to write. Will ans. all. Phillip Grant 035927, P.O. Box 747, Starke, FL 32091. (32)

Black M, 6', 179, seeks pen pals. Will ans all. Don Calhoun 046240, N-3-N-2, P.O. Box 747, Starke, FL 32091. (32)

Yng Wm 21, 6'2", 200 well bit, lonely in need of love, lkng for Mr. Right to share long and happy relationship with me. Will ans all letters if I think they are right for me. Any age, send pix of self, no nudes. Jo-Jo Hartman, P.O. Box 45699-147519, Lucasville, OH 45699. (32)

24, 5'7", 145, blk h, bl e, considered very pretty. Have graduated high school, enjoy swimming, playing chess, dancing. Released soon, will ans all. James C. Smith, Jr. 144-302, P.O. Box 69, London, OH 43140. (32)

18, love to love and be loved, want to hear from other gays, men or women, men better but will write to all, would like to have pic. James A. Brice, F-9621, P.O. Box A, Bellefonte, PA 16823. (32)

Please write to lonely gay prisoner. Ivory Reed 132-116, P.O. Box 45699, Lucasville, OH 45699. (32)

Two gay prisoners getting out soon. 25, 5'10", 140 , blind h, bl e, out Aug '79. Dale E. Bryant 13474. 31, 5'2", 150, brn h & e, out Nov. '79. Rick F. Callantine 15029. Both Box 14-ISCI, Boise, Idaho 83707. (33)

GWM prisoner seeks correspondence. 24, tall, interested in stamps and coins and boys. Mark Behring, Box 911, c/o S. Dakota State Pen, Sioux Falls, SD 57101. (33MR)

20, blk h, brn e, 6'1", 180. Will ans. all. George Kilpatrick 059385, P.O. Box 747, Starke, FL 32091., R-2—N-3. (33)

Black, 34, 6'1", 180, like chess, sports, music, reading & travel. Hope to find someone to relate to and share my needs with. James H. Butler 019926, P.O. Box 221-2-T-12, Raliford, FL 32083. (33)

30, 5'7½", 165, ilke songs and playing football. William K. Heard 054228, U-1-N-6, P.O. Box 747, Starke, FL 32091. (33)

Seek correspondence and friendship w/all concerned persons, will ans all. Libra, like bodybuilding, music, sports, chess, reading. Kevin L. Hughes 148-077, P.O.Box 69, London, OH 43140. (33)

Will be in prison for at least another yr. In dire need of correspondence from sincere persons. All letters will be appreciated and answered. Edward Carter 141-614, P.O.Box 69, London, OH 43140. (33)

ORGANIZATIONS

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- 11 Self-Affirmation for Gay Men Intro. Mtg. 12-3 PM
- 11 Brunch at Somewhere M&W 1 PM
- 12 "Coming Out" Intro. 7-8 PM
- 13 Gay Male Experience Intro. Mtg. 7:30-10 PM
- 14 Arts & Crafts Nite M & W 8 PM
- 15 Education Committee Mtg. 8 PM
- 15 Drop-in Center 8-11 PM
- 17 Kung Fu Intro. M & W 9-12 AM
- 18 Steering Committee Mtg. 3-5 PM
- 18 IRISH AT HEART Dinner & Dance M & W - Call for Info 227-4327
- 19 Drop-in Center 1-4 PM
- 19 "Coming Out" Intro. 7-8 PM
- 20 Gay Male Exp. Intro. 7:30-10 PM
- 21 Men's Connections 7:30-10 PM
- 22 Fundraising Meeting 7:30 PM
- 22 Education Committee Mtg. 8 PM
- 22 Poetry Writing Wkshp 8 PM
- 22 Drop-in Center 8-11 PM
- 23 Card & Game Nite — Women BYOB \$1 Donation 8 PM
- 26 "Coming Out" Intro 7-8 PM
- 27 Gay Male Exp. Intro. 7:30-10 PM
- 28 Women's Activity Plng. 7-8 PM
- 28 Women's Discussion Grp. \$1 8 PM (Separatism vs. Non-Sep.)
- 29 Education Committee Mtg. 8 PM
- 29 Poetry Writing Wkshp 8 PM
- 29 Drop-In Center 8-11 PM
- 31 Coffeehouse M & W \$1 8 PM

All of the above events are open to anyone interested. Call for info.

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CLUB CAFE
384 W. Main St.
WESTPORT
THE BROOK
919 Boston Post Rd. East
(203) 226-6204
VINCENT'S DISCO
925 State St. East

MAINE
AUGUSTA
FLO'S TAVERN
N. Belfast Ave. (Rte. 7)
(207) 622-4393
LEWISTON
BLUE SWAN
Canal St.
OGUNQUIT
ANABEL'S
Rte. 1 (at Maine St.)
(207) 646-8453
ORONO
LUNA BASE ONE
Rte. 2 (disco; mixed)
PORTLAND
PHOENIX
83 Oak St. (207) 773-5695
ONE WAY
10 Union Place
ROLAND'S TAVERN
413A Cumberland Ave.
(207) 772-9159
MASSACHUSETTS
BOSTON
BOSTON EAGLE
88 Queensberry St. 247-9586
Leather. Men. Thurs. Club Nitc, Sunday Brunch 3PM. Movies Mon. & Tues. 8PM
THE BAR
252 Boylston St. 247-9308
Disco dancing, mostly men.
CHAPS
27 Huntington Ave. 266-7778
Food. Men.
CLUB 76
76 Battery March St. 542-3377
A place for women and their friends
DARTS
271 Dartmouth St. 536-8200
Dancing. Men.
DELIVERY ENTRANCE
At The House Restaurant
12 Wilton St., Allston 783-5701
Men & Women. "It's Different"
HARRY'S PLACE
45 Essex St.
Dancing. Men.

HERBIE'S RAMROD ROOM
1254 Boylston St. 338-8280
Leather. Men. Sunday Brunch 7PM Thurs.
JACQUES
79 Broadway 338-7502
Mixed. Dancing.
NAPOLEON CLUB
52 Piedmont St. 338-7547
Dancing Fri., Sat., Sun. Men.
PLAYLAND
21 Essex St.
Men (some Women)
119 MERRIMAC
119 Merrimac St. 523-8960
Dancing. Men. Tues.-Thurs. Buffet 9-11PM
SAINTS
(Call 354-8807) Women
SOMEWHERE
295 Franklin St. 423-7730
Disco Dancing, Mixed.
Sunday Brunch 12-2PM
SPORTER'S CAFE
228 Cambridge St.
Men. Movies Mon., 5PM
Sunday Brunch 3PM
TOGETHER
110 Boylston St.
Disco Dancing. Mixed.
1270
1270 Boylston St. 261-1257
Disco Dancing. Mixed (mostly Men)
BROCKTON
ENRICO'S LOUNGE
20 Legion Pkwy
(617) 588-9716
BOB'S PLACE
44 Centre St.
(617) 588-9976
CAMBRIDGE
PARADISE
180 Massachusetts Ave. 864-4130
Talking, mostly Men
LOWELL
COSMOPOLITAN CAFE
511 Market St.
LYNN
FRAN'S PLACE
776 Washington St.
(617) 595-8961
MR. DOMINIC'S
34-36 Central Ave.
(617) 595-9051

NEW BEDFORD
FRIENDS AND LOVERS
145 N. Front St.
(617) 993-9436
THE MEETING PLACE
1447 Acushnet Ave.
(617) 994-7674
THE R&R CLUB
78 Covel St.
(617) 995-8247
NORTHAMPTON
THE GAYLA
Main St.
PROVINCETOWN
THE ATLANTIC HOUSE
Masonic Place
(617) 487-3821
THE CROWN AND ANCHOR
247 Commercial St.
THE TOWN HOUSE
291 Commercial St.
(617) 487-0292
MS. 247
247 Commercial St.
(Women)
THE PIED PIPER
193A Commercial St.
(617) 487-1527
(Women)
POST OFFICE CABARET
303 Commercial St.
(617) 487-0098
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RANDOLPH COUNTRY CLUB
(617) 963-9809
SPRINGFIELD
THE FRONTIER
19 Pearl St.
THE PUB
382 Dwight St.
ARBOR LOUNGE
Washington St.
TYNGSBORO
DIROCCO'S CABARET
Frost Rd. (Rte. 3A)
(617) 649-9186
WORCESTER
ISAAH'S
11 Thomas St.
THE MAIL BOX
282 Main St. (413) 752-8992
Disco, Mixed.

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MANCHESTER CIVIC CLUB
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DAVID'S
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194 Richmond St.
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109 Eddy St.
LA BOHEME
83 Dorrance St. (401) 621-8681
SMITHFIELD
THE LOFT
Farnum Pike (401) 231-1180
WOONSOCKET
THE HIGH ST. CAFE
281 High St. (401) 762-9740
VERMONT
BELLOW'S FALLS
ANDREW'S INN
(802) 436-3966
BRATTLEBORO
FLAT ST. DISCO
(Gay crowd on Wed.)

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

10 sat

Boston — Women's Day Rally to protest murders of women in Allston-Brighton and Roxbury-South End at 12 noon in front of the State House.

Cambridge, MA — Northeast Coalition for Reproductive Rights is presenting 'Salt of the Earth,' a film depicting the struggle of workers, ethnic minorities and women in a 1950s labor strike. Bldg. 4, Rm. 270, 77 Mass. Ave. 7:30 and 9:30 p.m. Donation \$2.

11 sun

Boston — Unitarian-Universalist Gays and Lesbians present readings by local gay poets introduced by Boston poet Mel Frankel. 7 p.m. in the Clarke Rm., Boylston St. entrance, Arlington St. Church.

Boston — Clearspace invites all men and women to a brunch at Somewhere, 295 Franklin St. at 1 p.m.

Boston — Pat Bond, comedienne ("Word la Out") is giving a benefit for GCN at Somewhere, 295 Franklin. Two shows: 3:30 and 7:30pm. Tickets \$4.50 at the door or in advance from GCN, 22 Bromfield.

Cambridge, MA — "Closet Space" (WCAS 740AM) presents an interview with Arthur Evans from San Francisco on "Witchcraft and the Gay Counterculture." 10am. FREE!

Cambridge, MA — Lesbian and Gay Folk-dancing at Phillips Brooks House (Peabody Rm), Harvard. 12:30-3pm.

13 tues

Salem, MA — North Shore Gay Alliance meeting at 109 Columbus Ave. (Willows). 7 p.m.

NYC — Chelsea Gay Assoc. Social/fund-raising. 8 p.m. Info: 242-1698.

Boston — March GCN collective meeting at 8:30pm, 22 Bromfield St. All members of the lesbian and gay community are welcome.

Boston — Integrity will sponsor lecture by Norman Pittenger, noted theologian from Cambridge U., England, on gays and the church, at Emmanuel Church, 15 Newbury St. 8:15pm. Donation requested.

14 wed

Cambridge, MA — Lesbian & Gay Pride Week Committee meeting to begin planning for June's March/demonstration and also for outreach activities. Clearspace, 485 Mass Ave. (4th fl.). 7:30 p.m.

Salem, MA — Salem St. presents 'Winds of the People,' a musical cantata of people's struggles throughout the world, by Little Flags Theatre at Day Lounge, Student Union, 7:30 p.m. FREE.

15 thurs

NYC — West Side Discussion Group presents 'Religionists vs. Atheists — a debate.' 26 9th Ave. at 14th St.

NYC — Gay Women's Alternative. Women from Disabled Lesbian Alliance help explore feelings about relating to blind and physically handicapped people.

NYC — Committee of Lesbian and Gay Male Socialists discussion. "With a Friend Like Koch, Who Needs Enemies?" 61 4th Ave. at 9th St. 7:30pm. Free.

Boston — Organizational meeting for Esplanade softball league at 1270, 1270 Boylston. 7 p.m.

16 fri

Cambridge, MA — Am Tikva is having a Purim party, with play and Israeli dancing, and Purim desserts. Walker Memorial Bldg. 50, Rm. 306, 3rd fl., Memorial Drive. 8 p.m. Info: 353-1821.

Boston — Post Full Moon emergence. Piscean farewell to winter. Open lesbian and gay poetry reading to celebrate the opening of the new Glad Day (GAY!) Bookshop, 22 Bromfield St., 8 p.m.

Northampton, MA — Charlie Murphy, gay singer/songwriter, member of the Walls to Roses Collective, in concert at 8 p.m. Location to be announced. Info: Steve (413) 584-2998.

Hartford, CT — Somewhere coffeehouse (MCC) from 8-11:30pm at Hill Center (rear entrance), 350 Farmington Ave. Info: 522-5575.

Boston — Allegra Productions presents Holly Near with pianist J.T. Thomas in concert at Jordan Hall, 294 Huntington Ave. 8:30 sharp. All welcome. Free childcare. Wheelchair accessible. Signed in ASL for the deaf. Tickets \$4.50 at New Words, Common Stock Rest. (See ad this issue.)

17 sat

Cambridge, MA — Lesbian & Gay Folk-dancing, Peabody Rm, Phillips Brooks House, Harvard Yard. 2:30-5.

Boston — Friends of Dignity will hold a flea market at Arlington St. Church, 355 Boylston St. 10 a.m. - 4 p.m.

Cambridge, MA — introductory class on self-defense aspect of Kung-Fu at Clearspace, 485 Mass. Ave. 9 a.m. - Noon. Info: 288-2046.

Boston — Holly Near and J.T. Thomas in concert, 294 Huntington Ave. 8:30pm. Tickets \$4.50. Concert for women only.

18 sun

Cambridge, MA — Second Annual Irish at Heart Dinner and Dance presented by Clearspace. Authentic Irish dinner, 7-9 p.m., disco dancing after 9. \$4. Early reservations needed. Call 227-4327.

Cambridge, MA — Support meeting for lesbians who work in groups with gay men, at Clearspace, 485 Mass Ave. 10:30 a.m.-1 p.m. Discussion and potluck brunch. Info: 776-5924.

Newton Corner, MA — Mass Bay Counseling presents John Ward on 'Legal aspects of gay/lesbian relationships' at Howard Johnson Motor Lodge, 320 Washington. \$10 per couple includes brunch. Info: 965-1311.

Hartford, CT — MCC will be holding services at a new location: the Unitarian Meeting House, 50 Bloomfield Ave. SUN-DAYS at 7:30pm.

20 tues

Cambridge, MA — D.O.B. Rap, at 1151 Mass Ave. Info: 661-3633. Coffee and tea provided, refreshments potluck.

Washington, DC — Gay Community Center presents Joseph Quintano, psychologist. 8 p.m. 1469 Church St. 50¢ to non-members.

21 wed

NYC — Benefit spaghetti dinner for Gay Activists Alliance. 7-9 p.m. at Camp David II Bar, 1007 Lexington Ave. (72nd St.) \$3.

Cambridge, MA — Robin MacCormack will be the guest speaker at Clearspace Men's Connections meeting at 7:30, 485 Mass Ave. 876-0215.

Cambridge, MA — Lesbian Task Force of the Boston chapter of NOW will meet at NOW's headquarters, 99 Bishop Richard Allen Drive, Central Sq. Open to all women interested in joining NOW. 6:30 p.m. 661-6015.

22 thurs

NYC — Gay Women's Alternative, 'Leaving the Fatherland,' a reading and workshop with the Women's Experimental Theatre Group. At the Universalist Church, Central Park West at 78th St. 8 p.m.

Philadelphia — Gay Cultural Festival presents the Baltimore Gay History Project with 'Gay History: Fact or Fiction?' at 3601 Locust Walk. 7:30 p.m. \$2.

23 fri

Philadelphia — Gay Cultural Festival presents 'Creating culture on the dance floor' a benefit for the Eromin Center, a counseling group for sexual minority people. Refreshments and live music. St. Mary's Church Parish Hall, 3918 Locust Walk. 9 p.m.

31 sat

Boston — March 31 Coalition March and Rally. Assemble 11 a.m. at Blackstone Park near Boston City Hospital. Rally in front of the Statehouse with speakers and entertainment.

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